

THE FOUR GOSPEL TEXT OF DIDYMUS
THE BLIND

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BOSTON UNIVERSITY
SCHOOL OF THEOLOGY

Dissertation

THE FOUR GOSPEL TEXT OF DIDYMAUS THE BLIND

by

Wilhelm Camill Linss

Submitted in partial fulfilment of the
requirements for the degree of
Doctor of Theology
1955

Approved

by

First Reader

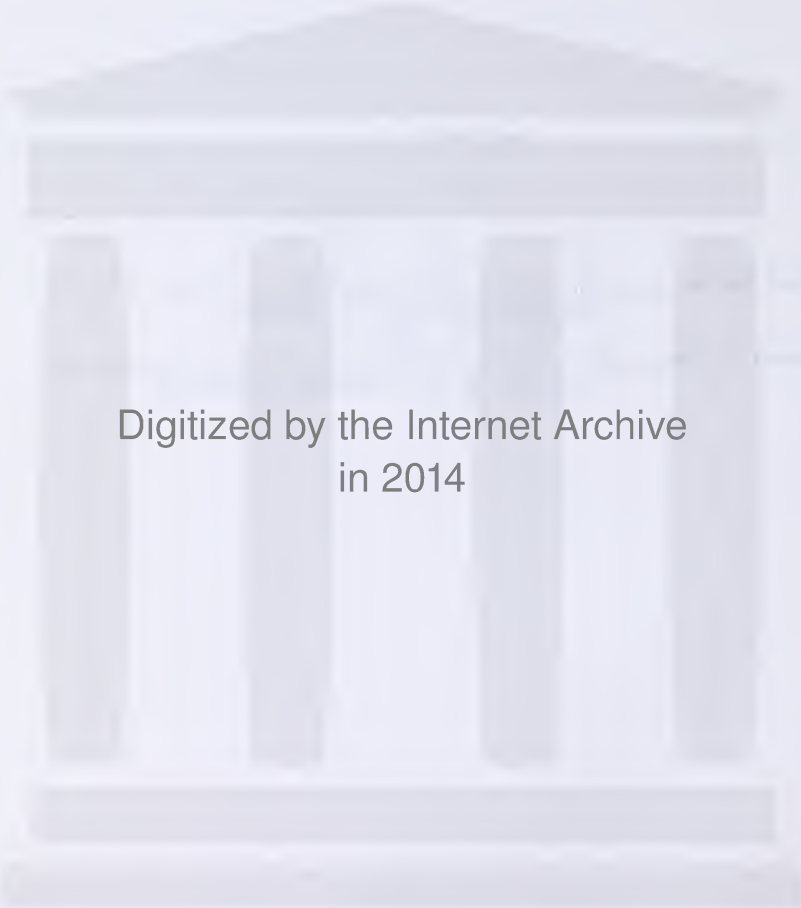


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List of Abbreviations.

Did.	Didymus
NT	New Testament
Mt.	Matthew
Mk.	Mark
Lk.	Luke
Jn.	John
col.	column (in Migne, vol. 39)
* or *	(in part II) column (in Migne, vol. 39)
En.	Enarratio (Zoepfl's edition), p.
T.R.	Textus Receptus
MS	manuscript
MSS	manuscripts
JBL	Journal of Biblical Literature
CQR	Church Quarterly Review
HTR	Harvard Theological Review

The code employed is the standard code of Tischendorf, Gregory, Legg.

Von Soden's code is explained on pp. 179-180.

The collation is explained on pp. 78-79.

The book titles in the footnotes are given in a short form. See the bibliography for complete titles.

Part I.

INTRODUCTION.

Study of the Biblical texts which are found in the writings of the early church fathers is generally pursued in order to determine which text was prevalent at a particular geographical location at a particular historical period. It throws light upon the question where MSS may have originated. Each conclusion is a little link in the chain, leading toward the final solution of the most important problem, i.e. what is the original text of the Bible? Even though at the present time we can be very certain about a great percentage of the Biblical texts, the searching mind can never stop, and is always open to new evidence.

The present study investigates the writings of Didymus the Blind of Alexandria (313-398 A.D.?). The ideal result of such an inquiry would be to be able to say: Didymus agrees in his quotations with codex so-and-so. Anyone who is even slightly familiar with the study of the early church fathers knows the following facts:

- 1) They were prolific writers.
- 2) They were not only familiar with the Bible but quoted it very often in longer and shorter passages, often from memory.
- 3) Their writings have come down to us in rather

late MSS and, therefore, are themselves subject to textual criticism.

4) Their quotations were especially subject to corruption and alteration in the course of rewriting because a copyist was likely to use the form of the Biblical text familiar to him.

Did. is no exception to these rules:

1) He has written many dogmatical and exegetical books. A list of them may be found in Leipoldt, Didymus der Blinde von Alexandria, pp. 9-31. However, many of them have been destroyed as heretical writings because of his Origenism. Those which we have are collected in J. P. Migne, Patrologiae Cursus Completus, Series Graeca Prior, Tomus XXXIX, Paris, 1863.

2) Didymus' writings abound with quotations of both the Old and the New Testament. One look at the annotations in Migne is sufficient to show this.

a) Even before one starts out in detail, however, the following considerations should be made:

Did. was blind, apparently from the age of four years on. He was dependent on others, at least as far as his reading was concerned, and it is reasonable to suppose that he also relied on others for his writing, in other words, that he dictated, as most of the ancient writers did. This fact suggests immediately that we shall

find more quotations from memory in Didymus than we would in a writer who has the use of his own eyes. Undoubtedly he employed different readers and writers during his long life who might have used their favorite MSS rather than those available to Did. It must also be considered possible that Did. left the insertion of quotations completely to the respective helpers. Notwithstanding the fact that a blind person often has exceptional gifts of memory, we cannot expect complete accuracy.

b) A study of the details confirms these suppositions. Often we find slight allusions rather than literal quotations, slips of memory (e.g. in col. 861 where Jn. 2:19 is quoted literally with the remark that it is taken from Mt. and Lk.), a wrong combination of two similar passages (e.g. in col. 501 where Jn. 4:14 is combined with Jn. 7:39 into one quotation), the same passage quoted in different forms (e.g. col. 429; Jn. 1:14: $\epsilon\theta\epsilon\lambda\omicron\upsilon\mu\epsilon\theta\alpha$ but col. 744: $\iota\delta\omicron\mu\epsilon\nu$), and other evidence which prove our suppositions to be true.

3) A complete critical edition of the writings of Did. is not available. We have to rely, therefore, on Migne and the text published there. The Enarratio in Epistolas Canonicas only is available in Zoepfl's edition, which has been used.

4) The agreements with the T.R. are more frequent than the disagreements. Often a quotation is found in one place agreeing, in an other place disagreeing, with the T.R.

These points impose upon a study such as this the following limitations:

1) The number of quotations has to be limited. In the present study only the quotations of the four Gospels have been considered.

2) Allusions have to be recognized as such and cannot be taken as support for any hypothesis. They will be listed separately¹.

3) Variants in quotations of the Synoptics which find support in the majority of the MSS of one Gospel cannot be assigned to a rare reading in another Gospel, even if the author explicitly mentions the latter. The decision as to which Gospel has been the source for any particular quotation is a very difficult one and can be made only after careful consideration. The influence of parallels is to be kept in mind constantly. The quotations which must be discarded because of these difficulties also will be listed separately².

1. See below, pp. 65-74.

2. See below, pp. 75-77.

4) The collation has to be made against the T.R. In most ancient writers their text has been replaced by, or at least corrected to, the T.R. All readings of the T.R., therefore, found in Did., are at once suspected of being later corrections and have to be disregarded. It is easily possible that by this procedure some of the original readings of Did. also have to fall. The 'Byzantine' text which may be called the predecessor of the T.R. was in existence at the time of Did. as most scholars assert and as it is proved by the quotations in Chrysostom (347-407 A.D.) and may very well have been known in Egypt also. One passage in Did. even suggests his familiarity with a reading which must be called 'Byzantine': In col. 917 Did. says: Ματθαῖος ... οὐκ εἶπεν τὸν Υἱὸν ἀγνοεῖν, ... τοιῶσδε: "Περὶ δὲ τῆς ἡμέρας ἐκείνης, ἢ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγελοὶ τῶν οὐρανῶν, εἰ μὴ ὁ Πατὴρ μόνος." This is a quotation of Mt. 24:36 where the following LSS add οὐδὲ ὁ υἱὸς after οὐρανῶν: N^{*}et^{cb} BD⁹ 13.124.346.543.28.86.174.230.443*.692. 788.1194.1295.1604. a b c e f fr^{1.2} h l q for emm Syr^{hier} Aeth Arm Geo¹et^B Ir^{int} Or^{int} Chr Cyr Hil Amb Op Ta. This means that the principal representatives of the 'Neutral', the 'Western', and the 'Caesarean' texts are united against the T.R. and Did. And since Didymus' reading is definitely established by his context the conclusion

seems inevitable that Did. is familiar at least with this one 'Byzantine' reading. But for the purpose of this study the 'Byzantine' readings have to be eliminated since this is the only way to determine the distinctive character of Didymus' text.

5) For the sake of completeness, it may be mentioned that itacisms, variations in accent, punctuation, orthography, and ν $\epsilon\phi\epsilon\lambda\chi\upsilon\sigma\tau\iota\chi\omicron\nu$ have to be disregarded completely.

Our confidence in expecting to reach a definite conclusion is limited greatly by the foregoing considerations, and the best we can expect may be a reasonable hypothesis. But whatever the result may be, a definitive study of Didymus' writings concerning his text of the four Gospels is desirable and will be furnished on the following pages. It is the more necessary as von Soden asserts that Did. used the H-text chiefly (H-text is the 'Egyptian' text, NBCL)¹. He lists many variants in support of his hypothesis, without, however, being complete. Von Soden's section on Did. will be discussed thoroughly in the appendix².

Other treatments of the subject include the following:

1) J. A. Mingarelli in his commentary on De Trinitate³:

1. Von Soden, Die Schriften des Neuen Testaments I, 2, pp. 1472-1478.

2. See below, pp. 178-198.

3. Migne, col. 139-216.

The argument concerns the authorship of De Trinitate, but in regard to our subject, he makes the following statements¹:

col. 151: Where the reading of the Greek edition differs from the reading of the Latin translation (Vulgate), most often our author follows that reading which the Vulgate translator followed, however that the Codex Alexandrinus most often is in agreement with the Vulgate, is testified by Simonius in Dissertatio de Manuscriptis Novi Testamenti Codicibus, p. 61.

Simonius' book was not available to the present author. But it seems to be clear that Codex Alexandrinus does not mean codex A which we call Alexandrinus but rather the 'Alexandrian' or 'Neutral' text, because Mingarelli continues:

col. 151: I do not doubt that Didymus although not always, yet most often followed the Alexandrian copies.

col. 163: Not all variants (including those of small importance) have to be considered, for often it happens that they (the authors) read the same scriptural passage now in this way, then in another way, or that they quote from memory, or that they neglect discrepancies which are very little and of very little value, or finally that they prefer now to follow one reading, then another. However, there were certain variants at that time in the codices of the Bible which I think are worthy of peculiar attention.

After some examples, Mingarelli says:

col. 164: And I would better add that scriptural

1. All the following quotations are translated by Wilhelm Linss.

passages are quoted by our author so often that he clings more to the sense than to the words.

2) J. P. P. Martin, Introduction à la Critique Textuelle du Nouveau Testament, Partie pratique, Tome premier, Paris, 1883-1884.

The argument concerns the date of the codices NABCD. Martin says:

Unfortunately his (Didymus') works have been handed down to us very incomplete, and it is, furthermore, evident, that the blindness from which the famous author suffered, deprived him of a part of his importance. Indeed, in perusing his books, one is not slow to notice that one cannot rely on him in anything that concerns the precision and exactness of details. His quotations are more inaccurate than those of any other writer, even more than those of Origen, and furthermore, are very often erroneous. Didymus attributes to one author that which is taken from another, is confused about the texts, renders the meaning rather than the words and does all that frequently, almost constantly. ... What is certain, is that Didymus did not know the MSS NABCD at all since he rejects their principal variants, not only those which concern the words but even those which concern the contents, especially the omissions which have a grave character.¹

These two authors confirm in the main the skepticism and the limitations which have been described above. Martin's contention that Did. did not know NABCD has to be understood from the line of his argument and does not suggest that he made a thorough study of Didymus' quotations.

1. Martin, Introduction, p. 267.

3) H. E. F. Guerike, De Schola, Quae Alexandriae Floruit, Catechetica Commentatio Historica et Theologica, Halle, 1824.

Guerike furnishes in the second part of his book¹ a collation of Did. with Griesbach's text of the NT, without mentioning, however, any MS or offering any theory.

4) Johannes Leipoldt, Didymus der Blinde von Alexandria, in Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, Neue Folge, 14. Band, Heft 3, Leipzig, 1905.

Leipoldt does not give much information, concerning the present inquiry, in his otherwise excellent essay. He mentions only that Did. has occupied himself with textual criticism of the NT². But his reference to col. 1681 is not very convincing. On the contrary, a thorough reading of Didymus' writings shows surprisingly few critical remarks, the more so as he was a scholar of the famous Alexandrian catechetical school.

5) Gustave Bardy, Didyme l'Aveugle, Paris, 1910.

Bardy says:

The Alexandrian character of the NT text of Didymus has already been recognized by Mingarelli³; but no one seems to have undertaken

1. Guerike, De Schola, pp. 31-47.

2. Leipoldt, Didymus der Blinde, p. 56.

3. Migne, col. 151-153. See also p. 6ff above.

the detailed study which would be necessary. From an examination of about 100 passages, quoted by Did., J. F. Martin restricts himself to conclude that "Didymus did not know the MSS MABCD at all, since he rejects their principal variants, not only those which concern the words but even those which concern the contents, especially the omissions which have a grave character."¹

Bardy has studied a number of epistle passages and concludes:

The characteristic fact is the rather habitual accordance of Didymus with the MSS NB.²

However he also concedes that it is possible that Did. used a text which was not of the pure Alexandrian tradition. In a footnote³ he mentions von Soden's investigation and gives it his approval.

Considering all these contentions, an accurate and definitive study is required. It is necessary to know which was the text used by Did. in the fourth century in Alexandria.

The arrangement of this study will be as follows: In part II all the quotations used will be listed and copied. In part III they will be collated with the T.R. In part IV an evaluation will be given which considers the relation of Did. to the different texts of the NT and attempts to show its relevance to the current theories of the history of the NT text in Egypt.

-
1. Bardy, Didyme, p. 199. See also p. 8 above.
 2. Bardy, Didyme, p. 200.
 3. Bardy, Didyme, p. 201, note 1.

Part II.

QUOTATIONS.

The quotations are listed in the order of the NT. They are given in the language in which they are extant.

When one passage is quoted more than once in differing phrases, the identical words are not repeated but represented by ...

MATTHEW.

1:1) Βιβλος γενεσεως Ιησου Χριστου υιου Δαυιδ (*1465).

1:16) Του δε Ιησου Χριστου η γεννησις ουτως ην: Ενηστευθεισης της μητρος αυτου Μαρίας τω Ιωσηφ, πρινη συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ Πνευματος αγιου (*569).

1:20) Το γαρ εν αυτη γεννηθεν, εκ Πνευματος εστιν αγιου (*569, *573, *932).

1:23) Ιδου η Παρθενος εν γαστρι ληψεται, και τεξεται Υιον, και καλεσουσιν το ονομα αυτου Εμμανουηλ, ο εστιν μεθερμηνευομενον, μεθ ημων ο Θεος (*908).

1:25) εως ετεκε τον Υιον αυτης τον πρωτοτοκον (*832).

2:1-2) Ειπον οι μαγοι: Ιδομεν αυτου τον αστερα εν τη ανατολη, και ηλθομεν προσκυνησαι αυτω (*433).

3:2 or 4:17) Μετανοειτε: ηγγικε γαρ η βασιλεια των ουρανων (*1644).

3:7-10) Οφεις, γεννηματα εχιδνων, τις υπεδειξεν υμιν φυγειν απο της μελλουσης οργης; Ποιησατε ουν καρπον αξιον της μετανοιας, και μη δοξητε λεγειν εν εαυτοις, οτι Πατερα εχομεν τον Αβρααμ. Δυναται γαρ ο Θεος εκ των λιθων τούτων εγειραι τεκνα τω Αβρααμ. Ηδη δε η αξινη προς την ριζαν των δενδρων κειται. Παν ουν δενδρον μη ποιουν καρπον καλον εκ-

κοπτεται, και εις πυρ βαλλεται (*1104).

3:16) Ιδου ανεωχθησαν οι ουρανοι, και ιδον το Πνευμα του Θεου καταβαινον ως περιστεραν (*605).

5:3) Μακαριοι οι πτωχοι τω πνευματι (*1465).

5:6) Μακαριοι οι πεινωντες και διψωντες την δικαιοσυνην (*1649).

5:7) Μακαριοι οι ελεημονες, οτι αυτοι ελεηθησονται (*1520).

5:8) Beati mundo corde, quoniam ipsi inspicient deum (En. 39).

Beati mundo corde, quia ipsi videbunt deum (En. 71).

5:11) Μακαριοι εστε οτ αν ονειδισωσιν υμας, και ειπωσιν παν πονηρον ψευδομενοι ενεκεν εμου (*1164).

5:14) Υμεις εστε το φως του κοσμου (*1092, *1720).

Υμεις το φως του κοσμου (*1105).

5:17) Ουκ ηλθον καταλυσαι τον νομον, αλλα πληρωσαι (*637).

5:20) Εαν μη περισσευση υμων η δικαιοσυνη πλεον των Γραμ-
ματεων και Ψαρισαιων, ου μη εισελθητε εις την βασιλειαν
των ουρανων (*1101).

Εαν μη περισσευση η υμων δικαιοσυνη ... ουρανων (*1709).

5:28) Omnis, qui viderit mulierem ad concupiscendum, jam adulteratus est eam in corde suo (En. 48).

5:42) Και τον θελοντα απο σου δανεισασθαι, μη αποστραφης (*1225).

6:2) Συ δε ποιων ελεημοσυνην, μη σαλπισης εμπροσθεν σου (*1377).

6:9) Πατερ ημων ο εν τοις ουρανοις (*352, *930, *1220).

Sanctificetur nomen tuum (En. 30).

6:13) Libera nos a malo (En. 80).

6:20) Θησαυριζετε εν ουρανω (*1413).

6:23) Ει ουν το εν σοι φως σκοτος εστιν, το σκοτος ποσον (*1256).

6:24) Ουδεις δυναται δυσι κυριοις δουλευειν (*436).

7:7) Αιτειτε και δοθησεται υμιν - *petite et dabitur vobis* (En. 6)

7:8) Πας ο αιτων λαμβανει - *omnis qui petit, accipit* (En. 6, En. 7).

Ο αιτων λαμβανει - *omnis qui petit, accipit* (En. 77).

7:11) Ει ουν υμεις πονηροι οντες, οιδατε δοματα αγαθα δινειν τοις τεκνοις υμων (*1504).

Ποσω μαλλον ο Πατηρ εξ ουρανου δωσει αγαθα τοις αιτουσιν αυτον (*532).

Quanto magis Pater coelestis dabit bona petentibus se (*1035).

Dabit Pater bona petentibus se (*1040).

7:12) Παντα ουν, οσα θελετε, ινα ποιωσιν υμιν οι ανθρωποι, και υμεις ομοιως ποιειτε αυτοις - omnis, quaecumque vultis, ut faciant vobis homines, et vos facite similiter (En. 46).

7:16) Απο των καρπων αυτων επιγνωσεσθε αυτους (*1720).

7:21) Ου πας ο λεγομενος, Κυριε, εισελευσεται εις την βασιλειαν των ουρανων, αλλ ο ποιων το θελημα του Πατρος μου του εν ουρανοις (*1605).

Non omnis, qui dicit mihi: domine, domine, introibit in regnum caelorum, sed qui facit voluntatem patris mei (En. 48).

7:22) Πολλοι ερουσι μοι εν εκεινη τη ημερα (*1692).

7:23) Ουδεποτε υμας εγνω - nunquam vos agnovi (En. 43).

8:2) Ιδου λεπρος ηλθεν, και προσεκυνη αυτω (*433).

8:25) Χριστε, σωσον (*912).

8:29) Τι ημιν και σοι, Ιησου Υιε του Θεου του ζωντος; Ηλθες ωδε προ καιρου βασανισαι ημας (*633).

9:2) Θαρσει, τεκνον, αφωνται σοι αι αμαρτιαι (*416, *901).

9:18) Αρχων τις προσεκυνει αυτω (*433).

9:29) Κατα την πιστιν σου γενηθητω σοι (*1324).

10:16) Γινεσθε ακεραιοι ως αι περιστεραι (*695).

10:20) Ου γαρ υμεις εστε οι λαλουντες, αλλα το Πνευμα του Πατρος υμων εστιν το λαλουν εν υμιν (*373).

Ου γαρ ... του Πατρος μου το λαλουν εν υμιν (*456).

Ουχ υμεις ... του Πατρος μου το λαλουν εν υμιν (*704).

Ουχ εστε υμεις οι λαλουντες, αλλα το Πνευμα του Πατρος το λαλουν εν υμιν (*725).

Non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis (*1051).

10:25) Αρχετον τω μαθητη, ινα γενηται ως ο διδασκαλος αυτου (*1157).

10:28) Nolite timere eos, qui occidunt corpus (En. 29).

Φοβηθητε δε μαλλον τον δυναμενον ψυχην και σωμα απολεσαι εν γεεννη (*860).

10:32) Πας γαρ ος αν ομολογηση εν εμοι εμπροσθεν των ανθρωπων, ομολογησω καγω εν αυτω εμπροσθεν του Πατρος μου εν τοις ουρανοις (*1256).

Καγω ομολογησω αυτον εμπροσθεν του Πατρος μου (*853).

10:33) Quicumque negaverit me, negabo et ego eum (En. 67).

10:34) Ουκ ηλθον βαλειν ειρηνην, αλλα μαχαιραν (*505).

10:40) Ο δεχομενος υμας εμε δεχεται και ο εμε δεχομενος δεχεται τον αποστειλαντα με - qui vos suscipit, [me suscipit] et, qui me suscipit, suscipit patrem meum, qui me misit (En. 86).

Ο γαρ εμε δεχομενος, δεχεται τον Πατερα (*1492).

11:3) Συ ει η ετερον προςδοκαμεν (*304).

11:4-6) Πορευθεντες απαγγειλατε Ιωαννη, α βλεπετε, και ακουετε, τυφλοι αναβλεπουσιν, χωλοι περιπατουσιν, και νεκροι εγειρονται, και πτωχοι ευαγγελιζονται, και μακαριος εστιν ος ο αν μη σκανδαλισθη εν εμοι (*412).

11:11) Αμην λεγω υμιν: ουκ εγηγερται εν γεννητοις γυναικων μειζων Ιωαννου του Βαπτιστου (*885).

Ο δε εν τη βασιλεια των ουρανων μικροτερος, μειζων αυτου εστιν (*885).

11:25) Domine caeli et terrae (En. 90).

11:27) Ουδεις γινωσκει τον Υιον, ει μη ο Πατηρ, ουδε τον Πατερα τις επιγινωσκει, ει μη ο Υιος (*312).

Ουδεις ... ο Υιος, και ω εαν βουληται ο Υιος αποκαλυψαι (*968).

Ουδεις γινωσκει τον Πατερα, ει μη ο Υιος, ουδε τον

Υιον τις επιγινώσκει, ει μη ο Πατηρ (*305).

Ουδε γαρ τον Πατερα τις επιγινώσκει, ει μη ο Υιος,
και ω εαν ο Υιος αποκαλυψη (*544).

Ουδεις οιδεν τον Πατερα, ει μη ο Υιος (*920).

Ουδεις εγνω τον Πατερα, ει μη ο Υιος (*497).

11:26) Δευτε, παντες οι κεκοπιακοτες και πεφορτισμενοι,
καγω αναπαυσω υμας (*692).

12:17-18) Οπως πληρωθη το ρηθεν δια Ησαιου του προφητου,
λεγοντος: Ιδου ο παις μου, ον ηοετισα, ο αγαπητος μου,
εις ον ευδοκησεν η ψυχη μου, θησω το Πνευμα μου επ αυτον
(*456).

12:25) *Sciens cogitationes eorum* (En. 43).

12:28) Ει δε εν Πνευματι Θεου εκβαλλω τα δαιμονια, αρα
εφθασεν εφ υμας η βασιλεια του Θεου (*501).

Si autem ego in Spiritu Dei eficio daemonia (*1051).

12:31) Πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις,
η δε εις το Πνευμα βλασφημια ουκ αφεθησεται (*904).

12:31-32) Πασα ... ουκ αφεθησεται αυτοις. και ος αν ειπη
λογον κατα του Υιου του ανθρωπου, αφεθησεται αυτω. ος δ αν
ειπη κατα του Πνευματος του αγιου, ουκ αφεθησεται αυτω,
ουτε εν τω αιωνι τουτω, ουτε εν τω μελλοντι (*749).

12:32) *Neque in isto saeculo, neque in futuro* (*1033).

12:33) Η ποιησατε το δενδρον καλον, και τον καρπον αυτου καλον, η ποιησατε το δενδρον σαπρον και τον καρπον αυτου σαπρον. εκ γαρ του καρπου το δενδρον γινωσκεται (*340).

12:35) Ο αγαθος ανθρωπος εκ του αγαθου θησαυρου εκβαλλει αγαθα (*476).

12:37) Εκ γαρ των λογων σου δικαιωθηση, και εκ των λογων σου καταδικασθηση (*1348).

12:43-45) Cum autem spiritus immundus exierit ab homine; Assumit septem alios spiritus nequiores se (*1080).

13:17) Πολλοι γαρ προφηται και δικαιοι επεθυμησαν ιδειν - multi enim prophetae et iusti concupiverunt videre, quae vidistis, et non viderunt, et audire, quae audistis, et non audierunt (En. 14).

13:38) Semen bonum filii regni sunt (En. 18).

14:32-33) Εκοπασεν ο ανεμος. οι δε εν τω πλοιω προσεκυνησαν αυτω, λεγοντες: Αληθως Θεου Υιος ει (*433).

15:7-8) Καλως προεφητευσεν Ησαιας, λεγων: Ο λαος ουτος τοις χειλισιν με τιμα, τη δε καρδια πορρω απεχει απ εμου (*657).

15:14) Τυφλος τυφλον εαν οδηγη αμφοτεροι εμπεσουνται εις βοθρον (*1154).

16:16) Σὺ εἶ ὁ Χρῖστος ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος (*416).

16:17-19) Μακάριος εἶ, Ἰετρε βαρ Ἰῶνα, ὅτι σὰρξ, καὶ αἷμα οὐκ ἀπεκαλύψεν σοί, ἀλλ' ὁ Πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. Καγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν, καὶ πυλαὶ αὐτοῦ οὐ κατισχυσοῦσιν αὐτῆς. καὶ δώσω σοὶ τὰς κλεῖς τῶν οὐρανῶν. καὶ ὅ ἐάν δησῇς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὅ ἐάν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς (*416).

16:19) Σοὶ δώσω τὰς κλεῖς τῶν οὐρανῶν (*797).

17:20) Εἰ εἶχετε πίστιν ὡς κοκκὸν σίναπεως, ἐλεγετέ αντὼ ορεῖ τούτῳ: Μεταβῆθι ἐνθεν ἐκεῖ (*1244).

Εὰν ἐχῇτε πίστιν ὡς κοκκὸν σίναπεως, ἐρεῖτε τῷ ορεῖ τούτῳ μεταβῆναι ἐντευθεν ἐκεῖ (*1373).

17:25-27) Οἱ βασιλεῖς τῆς γῆς ... ἤνσον; ἀπο τῶν υἱῶν αὐτῶν ... Ἀποκρίνομ ... Ἐκ τῶν ... εὐθεροὶ εἰσὶν οἱ υἱοί. ἵνα δ ... ρευθεῖς εἰς θάλασσαν ... τὸν ἰχθὺν ἄρον. καὶ ... ρα. ἐκεῖνον λαβὼν ... (*276).

17:27) Ἴνα δὲ μὴ σκανδαλισμῶν αὐτοὺς, πορευθεῖς εἰς θάλασσαν, βάλε ἀγκίστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον. καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρησεῖς στατήρα. καὶ ἐκεῖνον λαβὼν, δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ (*276).

18:7) Vae mundo ab scandalis (En. 80).

18:10) Ορατε, μη καταφρονήσητε ενός των μικρών τούτων.
 λεγω γαρ υμιν, οτι οι αγγελοι αυτων εν ουρανοις δια παν-
 τος βλέπουσι το προσωπον του Πατρος μου του εν ουρανοις
 (*544).

19:27) Ιδου ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι
 (*1472).

Αφηκαμεν ... σοι, τι αρα εσται ημιν (*1225).

19:28) Υμεις καθεσθησεσθε επι δωδεκα θρονων, κρινοντες
 τας δωδεκα φυλας του Ισραηλ (*940).

20:15) Ει ο οφθαλμος σου πονηρος εστιν, οτι εγω αγαθος
 ειμι (*353).

20:16 οτ 22:14) Πολλοι μεν κλητοι, ολιγοι δε εκλεκτοι
 (*1692).

20:23) Ουκ εστιν εμον δουναι, αλλ οis ητοιμασται υπο του
 Πατρος μου (*946).

20:24) Αγανακτησαντων περι των δυο τούτων αδελφων (*948).

20:26-27) Εν υμιν ος εαν θελη μεγας γενεσθαι, εσται υμων
 διακονος. και ος εαν θελη ειναι πρωτος, εσται υμων δουλος
 (*948).

21:21) Εαν εχητε πιστιν ωσει κοκκον σιναπεως, ου μονον
 το της συκης ποιησεται, αλλα καν τω ορει τούτω ειπητε,

αρθητι και βληθητι εις την θαλασσαν, ουδεν αδυνατησει υμιν (*1373).

21:33) Ανθρωπος τις ην οικοδεσποτης (*016).

22:18) Sciens autem Jesus malitiam eorum (En. 43).

22:43-44) Και πως Δαυιδ εν Πνευματι αγιω καλει αυτον Κυριον, λεγων: Ειπεν ο Κυριος τω Κυριω μου (*957).

22:43-45) Quomodo David in Spiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo: Sede a dextris meis? Si ergo David vocat eum in Spiritu sancto Dominum, quomodo Filius ejus est? (*1059)

22:44) Ειπεν ο Κυριος τω Κυριω μου, Καθου εκ δεξιων μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου (*1157).

22:45) Ει Δαυιδ εν Πνευματι αγιω τον Χριστον Κυριον ειπεν, πως υιος αυτου εστιν (*1157).

Ει ουν Δαυιδ καλει αυτον Κυριον, πως υιος αυτου εστιν (*960).

23:34) Ιδου εγω αποστελλω προς υμας προφητας, και σοφους, και γραμματεις, και εξ αυτων αποκτενειτε, και σταυρωσετε, και εξ αυτων μαστιγωσετε εν ταις συναγωγαίς υμων (*988).

24:30) τω ερχομενω επι των νεφελων του ουρανου μετα δυναμewς και δοξης πολλης (*553).

24:36) Περι δε της ημερας εκεινης, η της ωρας, ουδεις οι-

δεν, ουδε οι αγγελοι των ουρανων, ει μη ο Πατηρ μονος (*917).

24:37-39) Ωπερ γαρ αι ημεραι του Νωε, ουτως εσται η παρουσία του Υιου του ανθρωπου. Ωπερ γαρ ησαν εν ταις ημεραις ταις προ του κατακλυσιου τρωγοντες, και πινοντες, γαμουντες και εκγαμιζοντες, αχρι ης ημερας εισηλθεν Νωε εις την κιβωτον, και ουκ εγνωσαν, εως επηλθεν ο κατακλυσμος, και ηρεν παντας. ουτως εσται και η παρουσία του Υιου του ανθρωπου (*917).

24:45) Τις αρα εστιν ο δουλος πιστος και φρονιμος (*1497).

25:21 or 25:23) Ευ, δουλε αγαθε (*352, *529).

25:31) Οταν δε ελθη ο Υιος του ανθρωπου εν τη δοξη αυτου, και παντες οι αγιοι αγγελοι μετ αυτου, οτε καθιση επι θρονου δοξης αυτου (*369).

Οταν ελθη ... παντες οι αγγελοι μετ αυτου (*429).

Οταν δε ελθη ... παντες οι αγγελοι μετ αυτου (*941).

25:34) Δευτε οι εκ δεξιων μου οι ευλογημενοι του Πατρος μου, κληρονομησατε την ητοιμασμενην υμιν βασιλειαν (*1160).

Δευτε, οι ευλογημενοι ... βασιλειαν (*985).

Κληρονομησατε την βασιλειαν την ητοιμασμενην υμιν προ καταβολης κοσμου (*1701).

25:35) Επεινασα, και εδωκατε μοι φαγειν. εδιψησα, και επο-

τίσατε με (*816).

25:40) Ος εαν ποιηση ενι τούτων των ελαχιστων, εμοι εποι-
ησεν (*864).

25:41) Υπαγετε εις το πυρ το αιωνιον, το ητοιμασμενον τω
διαβολω και τοις αγγελοις αυτου (*1104).

25:46) Αναστησουνται ουτοι εις κολασιν αιωνιον (*517).

26:31) Παντες υμεις σκανδαλισθησεσθε εν εμοι εν τη νυκτι
ταυτη (*1144).

26:37) Quia coepit maestus esse et contristari (En. 28).

26:39) Πατερ, ει δυνατον, παρελθετω το ποτηριον τουτο (*900,
*1556)

Παρελθετω το ποτηριον τουτο (*908).

26:64) Απαρτι οψεσθε τον Υιον του ανθρωπου καθημενον εκ
δεξιων της δυναμεως του Πατρος (*468).

26:68) Προφητευσον ημιν, Χριστε, τις εστιν ο παισας σε
(*436).

27:25) Το αιμα αυτου εφ ημας και επι τα τεχνα ημων (*1409).

Sanguis ejus super nos, et super filios nostros
(*1075).

27:63) Οιδαμεν, Κυριε, οτι ειπεν ο πλανος εκεινος ετι ζων:

Μετα τρεις ημερας εγειρομαι (*389).

28:5-6) Jesum quaeritis; non est hic; resurrexit a mortuis (En. 73).

28:17) Οι αποστολοι ιδοντες αυτον, προσεκυνησαν αυτω (*433).

28:18) Εδοθη μοι πασα εξουσια εν ουρανω και επι γης (*876).

28:19) Πορευθεντες μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του Πατρος και του Υιου και του αγιου Πνευματος (*688).

Πορευθεντες ... εθνη (*1372).

Βαπτιζοντες ... Πνευματος (*417, *440, *500, *525, *604, *929).

Euntes, docete omnes gentes (*1038).

Euntes ite, et docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti (*1053).

28:20) Ιδου εγω μεθ υμων ειμι πασας τας ημερας εως της συντελειας του αιωνος (*831, *1644).

Ιδου ... ημερας (*1597).

Μεθ υμων ... αιωνος (*488).

Ecce enim vobiscum sum usque ad consummationem saeculi (*1058).

Vobiscum sum omnibus diebus usque ad consummationem saeculi (*1038).

MARK.

1:17) Δευτε οπισω μου (*1420).

4:11) Υμιν δεδοται γνωνα τα μυστηρια της βασιλειας, τοις δε εξω εν παραβολαις παντα γινεται (*1697).

4:39) Σιωπα, πεφιμωσο (*900).

5:30) Τις ηψατο μου (*921).

7:9-13) Δια τι αθετειτε την εντολην του Θεου, ινα την παραδοσιν υμων τηρησητε; Ιωυσης γαρ ειπεν: Τιμα τον πατερα σου και την μητερα σου, και, Ο κακολογων πατερα, η μητερα, θανατω τελευτατω. Υμεις δε λεγετε: Εαν ειπη ανθρωπος τω πατρι, η τη μητρι, Κορβαν, ο εαν εξ εμου ωφεληθης, και ουκ ετι αφιετε αυτον ουδεν ποιησαι τω πατρι αυτου η τη μητρι αυτου, ακυρουντες τον λογον του Θεου τη παραδοσει υμων (*745).

8:3δ) Ος γαρ αν επαισχυνθη με και τους εμους λογους, εν τη γενεα ταυτη τη μοιχαλιδι και αμαρτωλω, και ο Υιος του ανθρωπου επαισχυνθησεται αυτον, οταν ελθη εν τη δοξη του Πατρος αυτου μετα των αγγελων των αγιων (*369).

Οταν ελθη ... των αγιων (*941).

Οταν ελθη ο υιος εν τη δοξη του Ιατρος αυτου (*385, *429).

9:25) Το αλαλον και κωφον δαιμονιον, εγω σοι επιτασσω,
εξελθε (*901).

10:38) Δυνασθε πειν το ποτηριον, ο εγω πινω (*1556).

13:11) Ου γαρ εστε υμεις οι λαλουντες, αλλα το Πνευμα το
αγιον (*624).

13:32) Περι δε της ημερας εκεινης, η της ωρας, ουδεις οι-
δεν, ουδε οι αγγελοι οι εν ουρανω, ουδε ο Υιος, ει μη ο
Πατηρ (*916).

15:34) Θεε μου, Θεε μου, ινα τι εγκατελιπες με (*900).

Ινα τι εγκατελιπες με (*901).

16:15-16) Πορευθεντες εις τον κοσμον παντα, κηρυξατε το
Ευαγγελιον παση τη κτισει. Ο πιστευσας και βαπτισθεις σω-
θησεται, ο δε απιστησας κατακριθησεται (*685).

LUKE.

1:15) Et Spiritu sancto implebitur adhuc ex utero matris suae (*1039).

1:31-32) Εξεις υιον, και καλεσεις το ονομα αυτου Ιησουν.
Ουτος εσται μεγας, και Υιος Υψιστου κληθησεται (*817).

Τεξη υιον ... κληθησεται (*852).

1:32-33) Και δωσει αυτω Κυριος ο Θεος τον θρονον Δαυιδ
του Πατρος αυτου, και βασιλευσει επι τον οικον Ισραηλ
εις τους αιωνας, και της βασιλειας αυτου ουκ εσται τελος
(*421).

1:33) Βασιλευσει ... τελος (*896).

1:35) Πνευμα αγιον επελευσεται επι σε, και δυναμεις Υψισ-
του επισκιασει σοι. διο και το γεννωμενον αγιον, κληθη-
σεται υιος Θεου (*852).

Πνευμα αγιον ελευσεται επι σε, ... αγιον, Υιος Υψισ-
του κληθησεται (*572).

Πνευμα αγιον ελευσεται επι σε (*404, *705).

Spiritus sanctus superveniet in te, et virtus Altis-
simi obumbrabit tibi (*1062).

Διο και το γεννωμενον αγιον, κληθησεται Υιος Θεου
(*817).

Γεννωμενον ... Θεου (*1373).

Quod in te nascetur sanctum, vocabitur filius dei
vivi (En. 73).

1:38) Ιδου η δουλη Κυριου, γενοιτο μοι κατα το ρημα σου
(*1496).

1:41) Repleta est Spiritu sancto Elisabeth (*1039).

1:46) Μεγαλυνει η ψυχη μου τον κυριον - magnificat anima
mea dominum (En. 30).

1:48) Απο του νυν μακαριουσιν με πασαι αι γυναικες και
αι γενεαι (*988).

1:67) Et Spiritu sancto repletus est Zacharias pater ejus
(*1039).

1:68-70) Ευλογητος Κυριος ο Θεος του Ισραηλ, οτι επεσκε-
ψατο, και εποιησεν λυτρωσιν τω λαω αυτου, και ηγειρεν
κερας σωτηριας ημιν εν τω οικω Δαυιδ του παιδος αυτου,
καθως ελαλησεν δια στοματος των αγιων, των απ αιωνος προ-
φητων αυτου (*649).

1:69) Ηγειρεν κερας σωτηριας ημιν εν οικω Δαυιδ (*1509).

2:10-11) Ecce evangelizo vobis gaudium magnum, quod erit
omni populo; quia natus est vobis hodie Salvator, qui est
Christus Dominus, in civitate David (*1073).

2:11) Ιδου ετεχθη ημιν σημερον Σωτηρ, ος εστιν Χριστος
Κυριος (*1272).

Ετεχθη ημιν Σωτηρ σημερον, ος εστι Χριστος Κυριος (*844).

2:14) Δοξα εν υψιστοις Θεω, και επι γης ειρηνη, εν ανθρωποις ευδοκια (*404, *1480).

Δοξα ... ειρηνη, και εν ανθρωποις ευδοκια (*1464).

Δοξα ... ειρηνη (*432).

Gloria in excelsis deo et in terra pax (En. 32).

2:25-30) Ην ανθρωπος εν Ιερουσαλημ, ω ονομα Συμεων, και ο ανθρωπος ουτος, δικαιος και ευλαβης, προσδεχομενος παρακλησιν τω Ισραηλ. και Πνευμα αγιον ην επ αυτω, και ην αυτω κεχρηματισμενον υπο του Πνευματος του αγιου, μη ιδειν θανατον, εως αν ιδη τον Χριστον Κυριου. Και ηγετο εν τω πνευματι εις το ιερον. Και εγενετο, εν τω εισαγαγειν τους γονεις το παιδιον Ιησουν, του ποιησαι αυτους κατα το ειθισμενον του νομου περι αυτου, και αυτος εδεξατο αυτο εις τας αγκalas, και ευλογησεν τον Θεον, και ειπεν: Νυν απολυεις τον δουλον σου, Δεσποτα, κατα το ρημα σου, εν ειρηνη, οτι ιδον οι οφθαλμοι μου το Σωτηριον σου (*581).

2:32) Φως εις αποκαλυψιν εθνων και δοξαν λαου σου, Ισραηλ (*1224).

2:49, 51) Τι οτι εξητειτε με; Ουκ ηδειτε οτι εν τω οικω του Πατρος μου δει με ειναι; Και κατηλθε εις Ναζαρεθ, και ην υποτασσομενος αυτοις (*596).

4:1) Jesus ergo repletus Spiritu sancto, regressus est a Jordane (*1077).

Ἦγετο ὁ Ἰησοῦς ἐν Πνεύματι ἐπὶ τὴν ἐρημὸν (*573).

4:9-10) Εἰ Υἱὸς εἰ τοῦ Θεοῦ, βάλε σεαυτὸν κατῶ. γεγραπται γάρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε (*633).

Εἰ Υἱὸς ... κατῶ (*897).

4:14) Reversus est Jesus in virtute Spiritus in Galilaeam (*1077).

4:18) Πνεῦμα Κυρίου ἐπ' ἐμὲ (*733).

5:17) Δυναμὶς ἡν Θεοῦ εἰς τὸ ἰασθαι αὐτοὺς (*1429).

6:19) Δυναμὶς ἐξ αὐτοῦ ἐξηρχετο καὶ ἰατο πάντα (*1429).

6:30) Παντὶ τῷ αἰτοῦντι σε δίδου (*664).

6:36) Οἰκτιρμονες, ὡς ὁ Πατὴρ οὐράνιος οἰκτιρμῶν ἐστὶν (*1661).

Ὡς ὁ Πατὴρ ὁ οὐράνιος οἰκτεῖρμων ἐστὶ (*1408).

6:45) Ὁ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν (*352, *529).

6:46) Τί με λέγετε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε τοὺς ἐμους λόγους (*352).

Τι με ... ποιεείτε α λεγω (*1656).

7:14) Νεανισκε, εγερθητι (*901).

7:28) Εν γεννητοις γυναικων, Ιωαννου ουδεις μειζων εστιν (*1165).

8:46) Εγω εγνων δυναμιν εξελθουσαν εξ εμου (*460).

Εγνων δυναμιν εξελθουσαν απ εμου (*932).

8:48) Ευγατερ, η πιστις σου σεσωκε σε - filia, fides tua te salvam fecit (En. 17).

8:55) Και επεστρεψε το πνευμα αυτης (*957).

9:55) Ουκ οιδατε, οιου Πνευματος εστιν ο Υιος του ανθρωπου (*572).

9:60) Αφες τους νεκρους θαπτειν τους εαυτων νεκρους (*1605).

10:5-6) Εαν εισελθητε εις πολιν, η εις οικιαν, και η εκει υιος ειρηνης, η ειρηνη υμων επαναπαυσεται επι τον οντα (*1069).

10:19) Ιδου δεδωκα υμιν πατειν επανω οφρων και σκορπιων και επι πασαν την δυναμιν του εχθρου, και ουδεν υμας ου μη αδικηση (*1332).

Πατειν ... εχθρου (*1525).

10:22) Nullus novit, quid est filius, nisi pater et (quid

est) pater, nisi filius (En. 54).

10:23-24) Μακαριοι οι οφθαλμοι οι βλέποντες α βλέπετε.

Λεγω γαρ υμιν, οτι πολλοι προφηται και βασιλεις ηθελησαν ιδειν, α υμεις βλέπετε, και ουκ ιδον, και ακουσαι, α ηκουσατε, και ουκ ηκουσαν (*716).

10:27) Αγαπησεις Κυριον τον Θεον σου εξ ολης της ψυχης σου, και εξ ολης της ισχυος σου, και εξ ολης της διανοιας σου, και τον πλησιον σου ως σεαυτον (*864).

10:42) Μαρια την αγαθην μεριδα εξελεξατο, ητις ουκ αφαιρεθησεται απ αυτης (*353).

11:13) Ποσω μαλλον ο Πατηρ εξ ουρανου δωσει Πνευμα αγιον τοις αιτουσιν αυτον (*532).

Δωσει ... αυτον (*1664).

Quanto magis Pater vester coelestis dabit Spiritum suum sanctum petentibus se (*1036).

Quanto ... Spiritum sanctum petentibus se (*1043).

Dabit Pater Spiritum sanctum petentibus se (*1040).

11:15) In Beelzebub principe daemoniorum ejicit daemonia (*1051).

11:19,20) Si ego in Beelzebub ejicio daemonia, filii vestri in quo ejiciunt? Si autem ego in digito Dei ejicio daemonia: ergo supervenit in vos regnum Dei (*1051).

12:11-12) Cum autem introduxerint vos in synagogas ad principatus et potestates, nolite solliciti esse quomodo aut quid respondeatis, Spiritus enim sanctus docebit vos in eadem hora quae oporteat dicere (*1041).

Cum in Synagoga ad principatus et potestates introduxerint vos, nolite ... docebit vos in illa hora quid debeatis dicere (*1050).

12:49) Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί ἠθέλον εἶ ἡδὴ ἀνηφθῆ (*1345).

13:27) Οὐκ οἶδα ὑμᾶς ποθεν ἐστε (*1113).

15:18 or 21) Ἡμάρτον εἰς τὸν οὐρανὸν καὶ εἰς σέ (*609).

16:8) Φρονιμώτεροι εἰσὶν οἱ υἱοὶ τοῦ αἰῶνος τούτου ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, ἐν τῇ γένεσιν αὐτῶν (*1089).

16:9) Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμῶνα τῆς ἀδικίας, ἵνα, ὅτε ἐκλιπῆτε, δεξῶνται ὑμᾶς εἰς τὰς οὐρανίους σκῆνας (*721).

Ὅταν ἐκλείπη δεξῶνται ὑμᾶς εἰς τὰς αἰωνίους σκῆνας (*1560).

16:15) Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐμπροσθεν τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν (*1264).

Vos estis justificantes vos ipsos coram hominibus, deus autem cognoscit corda vestra (En. 43).

16:29) Habent Moysen et prophetas (*1076).

17:21) Η βασιλεια των ουρανων εντος υμων εστιν (*1520).

18:7) Ο Πατηρ μου ποιησει την εκδικησιν των τεκνων αυτου των βωωντων προς αυτον ημερας και νυκτος (*1484).

18:11) Ουκ ειμι ως οι λοιποι των ανθρωπων. (*1721).

19:12) Ανθρωπος τις ευγενης (*1168).

19:27) Τους εχθρους μου τουτους τους μη θελησαντας με βασιλευσαι επ αυτους, αγαγετε ωδε, και κατασφαξατε εμπροσθεν μου (*897).

21:14-15) Ponite ergo in cordibus vestris non praemeditari, quemadmodum respondeatis: Ego quippe dabo vobis os, et sapientiam cui non valeant contradicere, aut respondere (*1041).

Ponite in cordibus vestris non praemeditari ad respondendum. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere, aut contradicere (*1050).

22:27) Εγω δε ειμι εν μεσω υμων ως ο διακωνων και ως ο μικροτερος (*1653).

22:43) Ωφθη αγγελος Κυριου ενισχυων αυτον (*900, *913).

23:34) Πατερ, αφες αυτοις, ου γαρ οιδασι τι ποιουσιν (*908).

23:43) Σήμερον εση μετ εμου εν τω παραδεισω (*1444).

Σήμερον μετ εμου εση εν τω παραδεισω (*1529).

23:46) Πατερ, εις χειρας σου παραθησομαι το πνευμα μου (*949).

24:39) *Palpate me et videte, quoniam spiritus carnem et ossa non habet, sicut me videtis habere (En. 38).*

24:49) Υμεις δε καθισατε εν τη πολει, εως ου ενδυσηθε δυναμιν εξ υψους (*540, *725).

JOHN.

1:1-5) Εν αρχη ην ο Λογος, και ο Λογος ην προς τον Θεον, και Θεος ην ο Λογος. Ουτος ην εν αρχη προς τον Θεον. Παντα δι αυτου εγενετο, και χωρις αυτου εγενετο ουδε εν ο γεγονεν. Εν αυτω ζωη ην, και η ζωη ην το φως των ανθρωπων. και το φως εν τη σκοτια φαινει, και η σκοτια αυτο ου κατελαβεν (*297).

1:1) Εν αρχη ην ο Λογος (*321, *332, *825).

Και ο Λογος ην προς τον Θεον, και Θεος ην ο Λογος (*825).

1:3) Παντα δι αυτου εγενετο, και χωρις αυτου εγενετο ουδε εν (*825, *944).

Παντα δι αυτου εγενετο (*317, *809).

1:6) Εγενετο ανθρωπος απεσταλμενος παρα Θεου (*884).

1:9) Ην το φως το αληθινον, ο φωτιζει παντα ανθρωπον ερχομενον εις τον κοσμον (*473, *848).

1:10) Εν τω κοσμω ην, και ο κοσμος δι αυτου εγενετο, και ο κοσμος αυτον ουκ εγνω (*848).

1:11-12) Εις τα ιδια ηλθε, και οι ιδιοι αυτον ουκ ελαβον. Οσοι δε ελαβον αυτον, εδωκεν αυτοις εξουσιαν τεχνα Θεου γενεσθαι (*877).

1:11) Εις τα ιδια ηλθεν (*796).

1:12-13) Όσοι ... γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου, οι ουκ εξ αιματων, ουδε εκ θεληματος σαρκος, ουδε εκ θεληματος ανδρος, αλλ εκ Θεου εγεννηθησαν (*669).

1:12) Όσοι ... γενεσθαι (*800).

1:14) Και ο Λογος σαρξ εγενετο, και εσκηνωσεν εν ημιν (*812).

Και ο Λογος σαρξ εγενετο (*569).

Λογος ... εν ημιν (*1173).

Εθεασαμεθα την δοξαν αυτου, δοξαν ως Μονογενους παρα Πατρος, πληρης χαριτος και αληθειας (*429, *1436).

Ιδομεν την δοξαν ... αληθειας (*744).

Εθεασαμεθα γαρ την δοξαν αυτου ως Μονογενους παρα Πατρος (*1497).

Και εθεασαμεθα την δοξαν αυτου, δοξαν ως Μονογενους (*940).

Εθεασαμεθα ... Μονογενους (*1429).

Την δοξαν αυτου, δοξαν ως Μονογενους παρα Πατρος, πληρης χαριτος και αληθειας (*1317).

Την δοξαν ως Μονογενους ... αληθειας (*1173).

Δοξαν ως Μονογενους ... αληθειας (*1244, *1564, *1705).

1:16) Και εκ του πληρωματος αυτου ημεις παντες ελαβομεν, και χαριν αντι χαριτος (*401).

Εκ του ... ελαβομεν (*929).

1:17) Ο νομος δια Μωυσεως εδοθη, η χαρις και η αληθεια δια Ιησου Χριστου εγενετο (*617).

Η χαρις ... εγενετο (*1544).

1:18) Deum nemo vidit unquam (En. 70).

Ο μονογενης Θεος, ο ων εν τω κολπω του Πατρος, αυτος εξηγησατο (*393).

Ο μονογενης Θεος, ο ων εν τοις κολποις του Πατρος (*496).

ων εν κολποις του Πατρος (*1540).

1:29) Ιδε ο Αμνος του Θεου, ο αιρων τας αμαρτίας του κοσμου (*500).

1:46) ον εγραψε Μωyses, ευρηκαμεν Ιησουν - quem scripsit Moyses, invenimus Jesum (En. 91).

1:50) Συ ει ο Υιος του Θεου, συ ει ο βασιλευς των Χριστιανων (*424).

2:19) Λυσατε τον ναον τουτον, και εν τρισιν ημεραις εγερω αυτον (*396, *564).

Λυσατε ... και εγω εν τρισιν ... αυτον (*812, *861).

2:21) Αυτος δε ελεγεν περι του ναου του σωματος αυτου (*564).

2:24-25) Αυτος δε ο Ιησους ουκ επιστευσεν αυτοις, δια το

αυτον γινωσκειν παντας, και μη χρειαν εχειν ινα τις μαρτυρηση περι του ανθρωπου. αυτος γαρ εγινωσκε, τι ην εν τω ανθρωπω (*946).

3:5-8) Αμην, αμην λεγω σοι: εαν μη τις γεννηθη εξ υδατος και Πνευματος, ου δυναται εισελθειν εις την βασιλειαν του Θεου. Το γεγεννημενον εκ της σαρκος σαρξ εστιν, και το γεγεννημενον εκ του Πνευματος Πνευμα εστιν. Μη θαυμασης, οτι ειπον σοι: Δει υμας γεννηθηναι ανωθεν. Το Πνευμα, οπου θελει, πνει, και την φωνην αυτου ακουεις, αλλ ουκ οιδας, ποθεν ερχεται, και που υπαγει. Ουτως εστιν πας ο γεγεννημενος εκ του Πνευματος (*669). Parts of this quotation also occur in other places without variations: 3:5 in *689, 3:6 in *673, *932, 3:8 in *604, *673, *892.

3:5) Nisi quis natus fuerit ex aqua et spiritu (En. 19).

3:7) Oportet vos nasci denuo (En. 19).

3:8) Το Πνευμα οπου θελει πνει - ουτως εσται πας ο γεγεννημενος εκ του Πνευματος (*617).

3:13) Ουδεις αναβεβηκεν εις τον ουρανον, ει μη ο εκ του ουρανου καταβας, ο ων εν τω ουρανω (*853).

Ουδεις ... καταβας, ο Υιος του ανθρωπου (*1657).

3:16) Ουτω γαρ ηγαπησεν ο Θεος τον κοσμον, ωστε τον Υιον αυτου τον μονογενη εδωκε (*1657).

Sic dilexit Deus mundum, ut Filium suum unigenitum

daret: ut omnis qui credit in ipsum (al. Filium) non per-
eat, sed habeat vitam aeternam (*1049).

3:18) Ο μη πιστευων εις εμε ηδη κεκριται (*1160).

Ο μη πιστευων ηδη κεκριται (*1505).

3:21) Ο ποιων την αληθειαν, ερχεται προς το φως, ινα φα-
νερωθη αυτου, οτι εν Θεω εισιν ειργασμενα (*936).

3:31) Ο ερχομενος ανωθεν επανω παντων εστιν (*796).

3:33-34) Ο λαβων την μαρτυριαν εσφραγισεν, οτι ο Θεος
αληθης εστιν. ον γαρ απεστειλεν ο Θεος, τα ρηματα του
Θεου λαλει (*904).

3:33) Ο ακουων μου τους λογους, εσφραγισεν οτι ο Θεος
αληθης εστιν (*1649).

3:34) Ου γαρ εκ μετρου διδωσιν ο Θεος το Πνευμα (*509).

4:10) Ει Ηδεις την δωρεαν του Θεου, και τις εστιν ο λε-
γων σοι, Δος μοι πειν, συ αν ητησας αυτον, και εδωκεν
αν σοι υδωρ ζων (*556).

4:14) Ος δ αν πιη εκ του υδατος ου εγω δωσω αυτω, γεννη-
σεται εν αυτω πηγη υδατος αλλομενου εις ζωην αιωνιον
(*1357).

Το υδωρ ο εγω δωσω αυτω, γεννησεται εν αυτω ... αι-
ωνιον (*501).

4:20) Οι πατέρες εν τω ορει τουτω τον Θεον προσεκυνησαν (*741).

4:24) Πνευμα ο Θεος, και τους προσκυνουντας αυτον, εν Πνευματι και αληθεια δει προσκυνειν (*641).

Πνευμα ο Θεος (*408).

Spiritus est Deus (*1079).

Spiritus Deus est (*1081).

Τους δε προσκυνουντας τον Θεον, εν πνευματι και αληθεια δει προσκυνειν (*741).

4:32) Εγω βρωσιν εχω φαγειν την υμεις ουκ οιδατε (*1392).

4:34) Εμον βρωμα εστιν ινα ποιησω το θελημα του πεμφαντος με (*1392).

4:42) Αυτοι γαρ ακηκοαμεν και οιδαμεν, οτι ουτος εστιν αληθως ο Σωτηρ του κοσμου, ο Χριστος (*416).

5:8) Εγειρε αρον τον κραββατον σου, και περιπατει (*901).

Εγειραι ... περιπατει (*1673).

5:19) Non potest Filius a se facere quidquam, nisi quod viderit Patrem facientem (*1065).

Απερ αν ο Πατηρ ποιη, ταυτα και ο Υιος ομοιως ποιει (*284).

Παντα οσα αν ποιη ο Πατηρ και ο Υιος ομοιως ποιει (*333).

Ὅσα ἂν ποιῇ ὁ Πατήρ ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ
(*496, *601).

*Quae enim ille facit, haec eadem Filius similiter
facit* (*1065).

5:21) Ὁ Υἱὸς οὐς θελεῖ ζωοποιεῖ (*860).

Οὐς θελεῖ, ζωοποιεῖ (*905).

5:22) Οὐδε γὰρ ὁ Πατήρ κρίνει οὐδενά, ἀλλὰ πᾶσαν τὴν κρί-
σιν δέδωκεν τῷ Υἱῷ (*413).

5:23) Ἴνα πάντες τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέ-
ρα (*333, *369, *388, *797).

5:26-27) Ὡπερ ὁ Πατήρ ζῶν ἐχει ἐν ἑαυτῷ, οὕτως ἔδωκε
καὶ τῷ Υἱῷ ζῶν ἐχειν ἐν ἑαυτῷ, καὶ ἐξουσίαν ἔδωκεν αὐτῷ
κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστίν (*873).

5:26) Ὡπερ ὁ Πατήρ ζῶν ἐχει, οὕτως ἔδωκε τῷ Υἱῷ ζῶν
ἐχειν (*868).

5:28-29) Ἐλευσεται ὥρα ὅτε πάντες οἱ ἐν τοῖς μνημείοις
ἀκουσονται τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ
ποιήσαντες, εἰς ἀναστάσιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες,
εἰς ἀναστάσιν κρίσεως (*1444).

5:30) Καθὼς ἀκούω, κρίνω (*984).

Sicut audio, et judico (*1065).

5:31-32) Εάν εγω εμαντώ μαρτυρώ, η μαρτυρία μου ουκ εστιν αληθης. εστιν ο Πατηρ μου ο μαρτυρων μοι (*885).

Εαν εγω μαρτυρω περι εμαντου, η μαρτυρία μου ουδεν εστιν. αλλ εστιν ο μαρτυρων περι εμου ... (*948).

5:35) Εκεινος ην ο λυχνος ο καιομενος και φαινων, ου ηθελησατε προς ωραν αγαλλιασθηναι τω φωτι αυτου (*1589).

5:36) Αυτα τα εργα μαρτυρει περι εμου (*949).

5:39) Ερευνατε τας Γραφας (*972).

5:43) Εγω εν τω ονοματι του Πατρος μου εληλυθα, και ου λαμβανετε με. εαν αλλος ελθη εν τω ονοματι τω ιδιω, εκεινον ληψεσθε (*732).

Ego veni in nomine patris mei (*1060).

5:46) Ει επιστευετε Ιωυση, επιστευετε αν εμοι (*1141).

Εκεινος περι εμου εγραψε - *ille de me scripsit* (En. 91).

6:25) Ραββι ποτε ωδε γεγονας (*1648).

6:26) Αμην λεγω υμιν, Ζητειτε με, ουχ οτι ιδετε σημεια, αλλ οτι εφαγετε εκ των αρτων, και εχορτασθητε (*1648).

6:27) Εργαζεσθε μη την βρωσιν την απολλυμενην, αλλα την βρωσιν την μενουσαν εις ζωην αιωνιον, ην ο Υιος του αν-

θρωπου δωσει υμιν. τουτον γαρ ο Πατηρ εσφραγισεν ο Θεος (*1649).

Τουτον ... ο Θεος (*336).

6:31) Οι πατερες ημων εν τη ερημω εφαγον το μαννα (*1648).

6:35) Ο ερχομενος προς με, ου μη πεινηση, και ο πιστευων εις εμε, ου μη διψηση πωποτε (*912).

6:37) Τον ερχομενον προς με ου μη εκβαλω εξω (*1288).

Τον γαρ ερχομενον ... εξω (*1472).

6:38) Εγω καταβεβηκα εκ του ουρανου, ουχ ινα ποιω το θελημα το εμον, αλλα του πεμψαντος με Πατρος (*860).

Καταβεβηκα απο του ουρανου (*1413).

6:40) Θελημα του πεμψαντος με, ινα πας ο θεωρων τον Υιον και πιστευων εις αυτον, εχη ζωην αιωνιον (*284).

6:44) Ουδεις δυναται ελθειν προς με, εαν μη ο Πατηρ ο ουρανιος ελκυση αυτον, καγω αναστησω αυτον εν τη εσχατη ημερα (*416).

Ουδεις ... εαν μη ο πεμψας με Πατηρ, ελκυση αυτον (*1653).

6:45) Εστιν γεγραμμενον εν τοις προφηταις: και εσουνται παντες διδακτοι Θεου (*644).

6:46) Ουχ οτι τον Πατερα τις εωρακεν, ει μη ο ων εκ του Θεου, ουτος εωρακε τον Πατερα (*544).

Ουχ οτι τον Θεον τις εωρακεν, ει μη ο ων εκ του Θεου (*960).

6:47) Ο πιστευων εις εμε, εχει ζωνη αιωνιον (*1429, *1457).

Ο πιστευων ... αιωνιον - qui credit in me, habet vitam aeternam (En. 74).

6:51) Εγω ειμι ο αρτος ο ζων ο εξ ουρανου καταβας (*1500).

6:54-55) Ο τρωγων μου την σαρχα, εχει ζωνη εν εαυτω. Η γαρ σαρξ μου αληθης εστι βρωσις (*1500).

6:57) Καθως απεστειλεν με ο ζων Πατηρ, καγω ζω δια τον Πατερα (*1265).

Εγω ζω δια τον Πατερα (*060).

6:58) Ο φαγων τουτον τον αρτον ζησεται εις τον αιωνα (*1500).

6:62) Εαν θεωρητε τον Υιον του ανθρωπου αναβαινοντα, οπου ην το προτερον (*1657).

6:63) Το Πνευμα εστιν το ζωοποιουν (*561).

Αυτος εστιν το ζωοποιουν - ipse est qui vivificat (*1048).

Τα ρήματα, α λελαληκα υμιν, Πνευμα εστι, και ζωη εστι (*356).

Τα ρήματα α ελαλησα υμιν, πνευμα εστιν. (*1268).

6:68) Ρήματα ζωης αιωνιου εχεις (*1268).

6:70) Ουχι τους δωδεκα υμας εξελεξαμην, και εις εξ υμων διαβολος εστιν (*1100).

Unus ex vobis diabolus est (En. 92).

7:18) Non est injustitia apud eum (En. 41).

7:37-39) Ει τις διψα, ερχεσθω προς με, και πινετω. Ο πιστευων εις εμε, καθως ειπεν η Γραφη, ποταμοι εκ της κοι-
λιας αυτου ρευσουσιν υδατος ζωντος, τουτο δε ειπεν περι του Πνευματος, ου εμελλον λαμβανειν οι πιστευοντες εις αυτον (*556).

7:37) Ει τις ... πινετω (*1373).

7:38-39) Ο πιστευων ... υδατος ζωντος. Τουτο δε ελεγεν περι ... πιστευοντες (*716).

7:39) Τουτο δε ελεγεν περι του αγιου Πνευματος, ου εμελλον λαμβανειν οι πιστευοντες εις αυτον (*501).

Ουπω γαρ ην Πνευμα αγιον, οτι Ιησους ουπω εδοξασθη (*960).

Ουπω ην Πνευμα αγιον (*961).

Ιησους ουπω εδοξασθη (*961).

Non enim erat cuiquam Spiritus datus, quia Jesus necdum erat glorificatus (*1063).

7:40) Ουτος εστιν ο προφητης (*1648).

8:12) Εγω γαρ ειμι το φως του κοσμου, ο περιπατων εν εμοι εν τη σκοτεια ου μη μεινη, αλλ εξει το φως της ζωης (*1216).

Εγω ... κοσμου (*1657).

Εγω ειμι το φως (*301, *473, *905).

Ego sum lux mundi; qui me sequitur, non ambulabit in tenebris, sed habebit lucem vitae (En. 42).

8:14) Καν εγω μαρτυρω εμαυτω, η μαρτυρια μου αληθης εστιν (*888).

Καν εγω μαρτυρω περι εμαυτου, η μαρτυρια μου αληθης εστιν (*949).

8:18) Και μαρτυρει περι εμου ο πεμψας με Πατηρ (*977).

Testimonium dicit de me, qui misit me Pater (*1057).

8:28) Ουδεν απ εμαυτου ποιω (*617).

8:29) Ο πεμψας με, μετ εμου εστιν (*880).

8:34) Πας ο ποιων την αμαρτιαν, δουλος εστιν της αμαρτιας (*1201).

Πας γαρ ο ποιων την αμαρτιαν, δουλος αυτης εστιν - omnis qui facit peccatum, servus est peccati (En. 58).

8:36) Εάν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ἐλευθεροὶ ἐσέσθε (*1188).

8:40, 39, 44) Τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Εἰ γὰρ τέκνα ἦτε τοῦ Ἀβραὰμ, ἐποιεῖτε ἀν τοῦ Ἀβραὰμ τὰ ἔργα. Ἀλλ ὑμεῖς ἐκ τοῦ πατρὸς ὑμῶν ἐστε τοῦ διαβόλου, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετε ποιεῖν. Ἐκεῖνος γὰρ ἀνθρωποκτόνος ἐστὶν ἀπ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἐστήκεν (*1105).

8:40) Νυν δε με ζητεῖτε ἀποκτεῖναι ἀνθρώπον, ὅς τὴν ἀληθειαν ὑμῖν λελάληκα (*1385).

Νυν με ζητεῖτε ... λελάληκα (*1657).

Quaeritis me occidere hominem, qui veritatem vobis loquor (En. 27).

8:42) Ego de Deo exivi et veni (*1056).

8:44) Ἐν τῇ ἀληθείᾳ οὐχ ἐστήκεν, ὅτι ἀληθεια οὐκ ἐστὶν ἐν αὐτῷ (*1169).

Ὅταν λαλῇ τὸ ψευδὸς, ἐκ τῶν ἰδίων λαλεῖ (*1169).

8:49) Ἐγὼ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με (*885).

8:54) Εάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστὶν. ἐστὶν ὁ Πατὴρ μου ὁ δοξάζων με (*385).

Εάν δοξάζω ἑμαυτὸν, ἡ δόξα μου ἐν αὐτοῖς ἐστὶν. ἐστὶν ὁ Πατὴρ μου ὁ δοξάζων με (*941).

8:56) Αμην αμην λεγω σοι: προ του τους αιωνας γενεσθαι, εγω ειμι (*325).

10:6) Οσοι ηλθον προ εμου, κλεπται ησαν και λησται, αλλ ουκ ηκουσεν αυτων τα προβατα (*889).

10:9) Εισελευσεται και εξελευσεται και νομην ευρησει (*1289).

10:14, 15) Ego sum pastor bonus, et animam meam pono pro ovibus meis (*1075).

10:15) Καθως γινωσκει με ο Πατηρ, καγω γινωσκω αυτον (*920).

10:17-18) Εγω τιθημι την ψυχην μου, ινα παλιν λαβω αυτην. Ουδεις αιρει αυτην απ εμου, αλλ εγω τιθημι αυτην. Εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω παλιν λαβειν αυτην (*564, *905).

10:18) Εξουσιαν εχω την ψυχην μου θειναι, και εξουσιαν εχω παλιν λαβειν αυτην (*861).

Ουδεις αιρει την ψυχην μου απ εμου, αλλ εγω τιθημι αυτην απ εμαντου (*1449).

10:27) Τα εμα προβατα της εμης φωνης ακουουσιν, και γνωριζει την φωνην μου, και ακολουθει μοι (*889).

Τα εμα προβατα της εμης φωνης ακουει (*796).

Oves meae vocem meam audiunt (*1075).

10:30) Εγώ και ο Πατήρ εν εσμεν (*337, *385, *789, *884, *897, *984).

Ego et Pater unum sumus (*1050, *1057).

Ego et pater unum (En. 28).

10:35) Ει εκεινους ειπε θεους, προς ους ο λογος του Θεου εγενετο (*937).

Εκεινους ... εγενετο (*1481).

10:36) Ον ο Πατήρ ηγίασε, και απεστειλεν εις τον κοσμον (*860).

Βλασφημεις (*289).

Υιος Θεου ειμι (*289).

11:11) Λαζαρος ο φιλος ημων κεκοιμηται (*909).

11:25) Εγώ ειμι η αναστασις και η ζωη (*561).

Εγώ ειμι η ζωη και η αναστασις (*832, *905).

11:26) Και πας ο ζων ο πιστευων εις εμε, ζησεται εις τον αιωνα (*1225).

11:34) Που τεθεικατε αυτον (*909, *921).

11:41-42) Πατερ, ευχαριστω σοι, οτι ηκουσας μου. εγώ δε ηδειν, οτι παντοτε μου ακουεις, αλλα δια τον οχλον τον περιστωτα ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας (*881).

11:43) Δευρ... (*277).

Δευρο εκ ταφων εξω (*901).

12:19) Θεωρειτε οτι ουκ ωφελειτε ουδεν. ιδε, ο κοσμος ολος οπισω αυτου απηλθεν (*1493).

12:24) Αμην λεγω υμιν, εαν μη ο κοκκος του σιτου πεσων αποθανη, αυτος μονος μενει, εαν δε πεσων αποθανη, πλειονα καρπον φερει (*1437).

12:27) Νυν η ψυχη μου τεταραχται (*1485).

nunc anima mea turbata est (En. 28).

Σωσον με εκ της ωρας ταυτης (*900).

12:28) Και εδοξασα, και παλιν δοξασω (*941).

Εδοξασα σε, και παλιν δοξασω (*901).

12:32) Οταν γαρ υψωθω, παντας ελκυσω προς εμαυτον (*1644).

12:35) *Donec lumen habetis, ambulate in lumine, ne vos tenebrae comprehendant* (En. 42).

12:36) Ως το φως εχετε, πιστευετε εις το φως, ινα υιοι φωτος γενησθε (*412).

12:37-38) Τοσαντα δε σημεια πεποιηκοτος του Ιησου, ουκ επιστευσαν εις αυτον οι Ιουδαιοι, ινα πληρωθη το ρηθεν δια Ησαιου: Ακοη ακουσετε, και ου μη συνητε (*429).

12:37, 39-40) Τοσαντα σημεια πεποιηκοτος του Ιησου, ουκ εδυναντο πιστευειν, οτι ειπεν Ησαιας: Τετυφλωκεν αυτων τους οφθαλμους, και επηρωσεν αυτων την καρδιαν, ινα μη ιδωσι τοις οφθαλμοις, και νοησωσι τη καρδια, και επιστρεψωσι, και ιασομαι αυτους (*365).

12:41) Ταυτα δε ειπεν, οτε ιδεν την δοξαν αυτου, και ελαλησεν περι αυτου (*429).

Ταυτα δε ειπεν Ησαιας, οτε ειδεν την δοξαν αυτου (*365).

Ταυτα ειπεν Ησαιας, οτε ιδεν την δοξαν αυτου (*657).

12:46) Εγω φως εις τον κοσμον εληλυθα, ινα πας ο ακολουθων μοι εν τη σκοτια μη μεινη (*864).

12:49) Εγω απ εμαυτου ουκ ελαλησα (*888).

Εγω αφ εαυτου ουκ ελαλησα (*949).

Ο Πατηρ εντολην μοι δεδωκεν, τι ειπω και τι λαλησω (*888, *976).

13:13) Υμεις φωνειτε με: Ο κυριος και ο διδασκαλος, και καλως λεγετε, ειμι γαρ (*405).

Υμεις γαρ φωνειτε ... ειμι γαρ (*1481).

Vos me vocatis magistrum et dominum et bene facitis; sum enim (En. 65).

13:35) Εν τούτω γνωσκονται παντες, οτι εμοι μαθηται εστε, εαν αγαπατε αλληλους (*065).

14:1-2) Πιστευετε εις τον Θεον, και εις εμε πιστευετε. εν τη οικια του Πατρος μου μοναι πολλαι εισιν (*385).

14:1) Πιστευετε ... πιστευετε (*965).

14:6) Εγω ειμι η οδος. Ουδεις ερχεται προς τον Πατερα, ει μη δι εμου (*817).

Εγω ειμι οδος και η αληθεια και η ζωη (*1257).

Εγω ειμι η οδος (*1157, *1305).

Ουδεις ... εμου (*1468).

14:9) Ο εωρακως εμε, εωρακε τον Πατερα (*337, *460, *496).

Ο εωρακως εμε, εωρακεν τον Πατερα (*789, *984).

Ο εμε εωρακως εωρακε τον Πατερα (*1336, *1440).

Qui videt me, videt et Patrem (*1066).

Qui vidit me, vidit patrem (En. 28).

Qui vidit me, vidit et patrem (En. 39).

14:10) Εγω εν τω Πατρι, και ο Πατηρ εν εμοι εστιν (*1232, *1660).

Ego in patre et pater in me est (En. 28).

14:10-11) Ο Πατηρ εν εμοι μενων, αυτος ποιει τα εργα.

Πιστευετε, οτι εγω εν τω Πατρι, και ο Πατηρ εν εμοι (*504).

14:10) Ο Πατηρ ο εν εμοι μενων, αυτος ποιει τα εργα (*501).

Ο Πατήρ μένων εν εμοί, ποιεί τα έργα (*1308).

Ο Πατήρ ο μένων εν εμοί ποιεί τα έργα (*1420).

14:11) Εγώ εν τῷ Πατρὶ, καὶ ὁ Πατήρ εν εμοί (*880, *984, *1657).

Ego in Patre, et Pater in me (*1057).

14:15-18) Εάν αγαπάτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε, καὶ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παρακλητὸν δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστὶ. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἐρχομαι πρὸς ὑμᾶς (*973).

14:15-17) Εάν αγαπάτε ... δώσει ὑμῖν, ἵνα ἡ μεθ' ὑμῶν ... ἀληθείας (*473

Εάν αγαπάτε ... δώσει ὑμῖν, ἵνα ἡ μεθ' ὑμῶν, τὸ Πνεῦμα ... ἐν ὑμῖν ἐστὶ (*509).

14:16) Et ego rogabo Patrem meum, et alium Paracletum dabit vobis, ut sit vobiscum in aeternum, Spiritum veritatis (*1057).

14:17) Τὸ Πνεῦμα τῆς ἀληθείας ... ἐν ὑμῖν ἐστὶ (*372).

Ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστὶν (*985).

14:18) Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἐρχομαι πρὸς ὑμᾶς (*985).

14:21) Ὁ ἐχὼν τὰς ἐντολάς μου καὶ ποίῳν αὐτάς, ἐκεῖνος

εστιν ο αγαπων με (*1524).

Qui audit verba mea, et servat ea, hic est qui diligit me. Qui autem diligit me, diligetur a Patre meo, et ego diligam eum (*1049).

Qui habet mandata mea et servat ea, hic est, qui me diligit (En. 45).

14:23) Εαν τις αγαπα με, τον λογον μου τηρησει, και ο Πατηρ μου αγαπησει αυτον, και προς αυτον ελευσομεθα, και μονην παρ αυτω ποιησομεθα (*372).

Εαν τις ... λογον μου τηρει, και ... ποιησομεθα (*636).

Veniemus ego et Pater et mansionem apud eum faciemus. Si quis diligit me, sermonem meum servabit. Et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus (*1055).

Si quis me diligit, mea mandata servabit (En. 45).

Εαν τις αγαπα με, τας εντολας μου τηρησει - si quis diligit me, mandata mea custodiat (En. 84).

Si quis me diligit, verbum meum custodit et pater meus diligit eum (En. 45).

Ελευσομεθα εγω και ο Πατηρ μου, και μονην παρ αυτω ποιησομεν (*964).

Ελευσομεθα εγω και ο Πατηρ, και μονην παρ αυτω ποιησομεν (*361, *497).

Ελευσόμεθα εγώ δε και ο Πατήρ (*1492).

14:24) Ο λόγος ον ακουετε, ουκ εστιν εμός, αλλα του πεμψαντος με (*538).

14:26) Ο δε Παρακλητος, το Πνευμα το αγιον, ο πεμψει ο Πατήρ εν τω ονοματι μου, εκεινος υμας διδαξει παντα, και υπομνησει υμας παντα, α ειπον υμιν (*972).

Ο Παρακλητος, ον πεμψει ο Πατήρ εν τω εμω ονοματι (*954).

Paracletus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia (*1057).

Το Πνευμα, ο πεμψει ο Πατήρ εν τω ονοματι μου (*733).

Αυτος διδαξει υμας (*980).

Εκεινος υμας διδαξει, και αναμνησει παντα (*644).

14:27) Ειρηνην αφημι υμιν, ειρηνην την εμην διδωμι υμιν (*334).

Ειρηνην την εμην διδωμι υμιν (*1465).

14:28) Ει ηγαπατε με, εχαρητε αν, οτι πορευομαι προς τον Πατερα. οτι ο πεμψας με Πατήρ μειζων μου εστιν (*500).

Ο πεμψας με Πατήρ μειζων μου εστι (*340).

Ο πεμψας με Πατήρ μειζων μου εστιν (*441, *504, *1653).

14:31) Καθως ενετειλατο μοι ο Πατηρ, ουτως ποιω (*000).

15:1-2, 5) Εγω ειμι η αμπελος η αληθινη, υμεις τα κληματα, ο Πατηρ μου ο γεωργος. παν κλημα εν εμοι μενον καθαιρει αυτο ο Πατηρ, ινα καρπον πλειονα φερη (*1157).

15:1) Εγω ειμι η αμπελος η αληθινη (*1300).

15:15) Ο δουλος ουκ οιδε τι ποιει ο κυριος αυτου (*457, *541).

Ο γαρ δουλος ουκ οιδεν, τι ποιει ο Κυριος αυτου (*504).

Ο δουλος ουκ οιδεν τι ποιει ο κυριος αυτου (*001, *972).

15:16 or 19) Εγω υμας εξελεξαμην (*025).

15:19) Si essetis ex mundo, mundus, quod erat suum, diligeret; nunc autem non estis ex mundo, sed ego elexi vos; propterea odit vos mundus (En. 80).

15:24) Ει μη τα εργα εποιησα εν αυτοις α ουδεις αλλος εποιησεν, αμαρτιαν ουκ ειχον (*1404).

15:26) Οταν ελθη ο Παρακλητος, ον εγω πεμψω υμιν παρα του Πατρος μου, το Πνευμα της αληθειας, ο παρα του Πατρος εκπορευεται, εκεινος μαρτυρησει περι εμου (*972).

Cum autem venerit ille Paracletus, quem mittam vobis a Patre, Spiritum veritatis (*1058).

Consolator, quem ego mittam vobis, Spiritum veritatis, qui a Patre egreditur, ipse testimonium dabit de me (*1056).

Το Πνευμα της αληθειας, ο παρα του Πατρος εκπορευεται, εκεινος μαρτυρησει περι εμου (*501).

Το Πνευμα ... εκπορευεται (*460, *496, *600).

16:8) Ελθων εκεινος ελεγξει τον κοσμον περι αμαρτιας, και περι δικαιοσυνης, και περι κρισεως (*597).

16:12-15) Adhuc multa habeo vobis dicere, sed non potestis ea portare modo. Cum autem venerit ille Spiritus veritatis, diriget vos in omnem veritatem. Neque enim loquetur a semetipso, sed quaecumque audiet, loquetur: et quae ventura sunt annuntiabit vobis. Ille me clarificabit (al. glorificabit): quia de meo accipiet, et annuntiabit vobis. Omnia quae habet Pater, mea sunt. Propterea dixi vobis, quia de meo accipiet, et annuntiabit vobis (*1062).

16:12-13) Ετι πολλα εχω λεγειν υμιν, αλλ ου δυνασθε βασταζειν αρτι. οταν δε ελθη εκεινος, το Πνευμα της αληθειας, οδηγησει υμας εις πασαν την αληθειαν (*985).

16:13) Οταν δε ... εις την αληθειαν πασαν (*360).

Οταν ελθη το Πνευμα ... εις πασαν την αληθειαν (*717).

Οδηγησει εις πασαν αληθειαν (*980).

16:13, 14) Αφ εαυτου ου λαλησει, αλλ εκ του εμου ληψεται, και αναγγελει υμιν (*508, *905).

Το Πνευμα αφ εαυτου ... ληψεται (*592).

16:13) Αφ εαυτου ου λαλησει (*441, *540, *976).

Non enim a semetipso loquetur, sed sicut audiet loquetur (*1065).

Και τα ερχομενα αναγγελει υμιν (*600).

16:14) Εκεινος εμε δοξασει, οτι εκ του εμου ληψεται, και αναγγελει υμιν (*981).

Εκεινος εμε δοξασει (*985).

Εκ του εμου ληψεται, και αναγγελει υμιν (*929, *976).

16:15) Omnia quae habet Pater, mea sunt; propterea dixi, de meo accipiet et annuntiabit vobis (*1066).

Παντα οσα εχει ο Πατηρ, εμα εστιν (*304, *308, *796, *897).

16:27) Εγω παρα του Πατρος εξηλθον (*460, *496).

16:30) Νυν οιδαμεν, οτι παντα οιδας (*917).

16:32) Ιδου ερχεται ωρα, και νυν εληλυθεν, ινα σκορπισθητε εκαστος εις τα ιδια, και εμε μονον αφητε. και ουκ ειμι μονος, οτι ο Πατηρ μου μετ εμου εστιν (*901).

17:1) Πατερ, εληλυθεν η ωρα (*961).

Πατερ, δοξασον σου τον Υιον, ινα και ο Υιος σου
δοξαση σε (*355, *941).

Δοξασον ... δοξαση σε (*961).

17:3) Αυτη δε εστιν η αιωνιος ζωη, ινα γινωσκωσιν σε,
τον μονον αληθινον Θεον, και ον απεστειλας Ιησουν Χρισ-
τον (*965).

Αυτη εστιν η αιωνιος ζωη, ινα γινωσκωσι σε τον μο-
νον και αληθινον Θεον, και ον απεστειλας Ιησουν Χριστον
(*1429).

Αυτη δε εστιν η αιωνιος ζωη, ινα γινωσκωσι σε, τον
μονον αληθινον Θεον (*1653).

Ινα γινωσκωσι σε, τον μονον αληθινον Θεον, και ον
απεστειλας Ιησουν Χριστον (*565, *568).

17:4) Εγω σε εδοξασα επι της γης, το εργον ετελειωσα ο
δεδωκας μοι ινα ποιησω (*940).

17:5) Και νυν δοξασον με, Πατερ, παρα σεαυτω, τη δοξη, η
ειχον προ του τον κοσμον ειναι παρα σοι (*355).

Δοξασον με συ, Πατερ, παρα σεαυτω τη δοξη, η ειχον
... παρα σοι (*940).

Δοξασον με, Πατερ, τη δοξη η ειχον προ του τον κοσμον
ειναι (*1429).

Δοξασον με τη δοξη, η ειχον παρα σοι, προ του τον

κοσμον είναι (*369).

Δοξασον με, Πατερ (*951).

17:6) Ους εδωκας μοι, σοι ησαν, και εμοι αυτους εδωκας (*573).

17:10) Παντα τα εμα σα εστιν, και τα σα, εμα, και δεδο-
ξασμαι εν αυτοις (*355).

Τα εμα σα εστιν, και τα σα εμα (*796).

17:11-12) Πατερ αγιε, τηρησον αυτους. οτε ημην μετ αυτων,
εγω ετηρουν αυτους, και ο πονηρος ουχ ηπτετο αυτων (*1216).

17:11) Πατερ αγιε, τηρησον αυτους εν τω ονοματι σου (*525).

Pater sancte, custodi eos (En. 79).

*Pater sancte (*1038).*

17:12) Ουδεις απωλετο εκ των μαθητων μου, ει μη ο υιος
της απωλειας (*1092).

17:17) Αγιασον αυτους εν τη αληθεια σου, ο Λογος ο σος,
αληθεια εστι (*525).

*Pater sancte, sanctifica eos in veritate, quia ver-
bum tuum est veritas (*1078).*

Πατερ, ο Λογος ο σος, αληθεια εστι (*541).

17:19) Υπερ αυτων αγιασω εμαυτον, ινα ωσιν αυτοι ηγιασμε-
νοι εν αληθεια (*561).

Εγω αγιασω εμαυτον, ινα ωσιν και αυτοι ηγιασμενοι

εν αληθεια (*961).

17:24) Θελω, Πατερ, ινα οπου ειμι εγω, και ουτοι ωσι μετ
εμου, ινα θεωρωσι την δοξαν την εμην (*1464).

17:25) Πατερ δικαιε, και ο κοσμος σε ουκ εγνω - pater juste,
et mundus te non cognovit (En. 51).

Πατερ δικαιε (*525).

Pater juste, mundus te non cognovit (*1072).

19:15) Αιρε, αιρε, σταυρωσον αυτον (*1472).

19:20) Ως ειδως ο Χριστος, οτι ηδη παντα τετελεσται, ινα
τελειωθη η Γραφη, λεγει: Διψω (*912).

19:37) Οψονται, εις ον εξεκεντησαν (*044).

20:13) Tulerunt dominum meum et nescio, ubi posuerunt eum
(En. 73).

20:17) Πορευου προς τους αδελφους μου, και ειπε αυτοις:
αναβαινω προς τον Πατερα μου και Πατερα υμων, Θεον μου
και Θεον υμων (*052).

20:22-23) Λαβετε Πνευμα αγιον. Αν τινων αφητε τας αμαρ-
τίας, αφιενται, αν τινων κρατητε, κεκρατηνται (*577).

20:22) Λαβετε Πνευμα αγιον (*456, *464, *500, *569, *961,
*977, *985).

Accipite Spiritum sanctum (*1034, *1038, *1063).

20:28) Ο Κυριος μου και ο Θεος μου (*313, *405).

ALLUSIONS.

The following allusions, found in Didymus' writings, are not usable for textual criticism. They are listed here to show how Did. lives in his Bible and how frequently he makes use of Biblical references.

col. passage

301	Jn. 11:25 or 14:6
309	Jn. 15:26
313	Jn. 1:18
333	Jn. 5:18
341	Lk. 10:18
348	Jn. 14:6 or 11:25 and 8:12
349	Mt. 28:19
353	Jn. 11:25 or 14:6
372	Lk. 22:3
373	Lk. 1:69.70
384	Mt. 22:2
	Mt. 5:45
413	Lk. 19:10
417	Mt. 16:19 or 18:18
436	Jn. 9:28
441	Jn. 12:49
473	Jn. 14:6
	Jn. 11:25 or 14:6
476	Mt. 19:17 or Lk. 10:18 or Lk. 18:19

col. passage

481 Mt. 19:26 or Lk. 18:27

500 Jn. 14:17

Jn. 16:13

541 Jn. 14:6

552 Lk. 15:18 or 21

564 Jn. 1:3

577 Jn. 14:12

600 Jn. 3:8

612 Mt. 5:45

Mt. 20:9

617 Jn. 12:49

Jn. 10:18

621 Lk. 10:4

633 Jn. 4:17.18

644 Jn. 14:6

661 Jn. 16:7 and 15:26

689 Jn. 19:34

708 Jn. 5:2

712 Mk. 1:2

725 Jn. 20:19

Jn. 16:7

Jn. 14:26

733 Jn. 1:32

Jn. 14:10.11

col. passage

- 741 Jn. 14:6
- 784 Mt. 21:22 and Jn. 14:13
- 792 Jn. 5:18
- 793 Jn. 1:2
- 816 Mk. 12:1 or Lk. 20:9
- 817 Lk. 1:78.79
- 840 Jn. 15:15
- 848 Lk. 17:10 or Jn. 13:16
- 849 Jn. 15:1ss.
- 857 Mt. 6:7
- 860 Jn. 12:46
 Jn. 6:41 or 51
- 861 Mt. 26:61
- 864 Mt. 7:12 or Lk. 6:31
- 869 Jn. 1:18
- 877 Jn. 11:25 or 14:6
- 884 Jn. 5:18
- 889 Jn. 15:26 and 16:13 and 14:26
 Jn. 14:10
 Jn. 7:11.12
- 892 Mt. 13:58 or Mk. 9:39
- 900 Jn. 11:35
 Mt. 16:19 or 18:18
 Jn. 4:6

col. passage

- 900 Mt. 8:24 or Lk. 4:38 or Lk. 8:23
- 904 Mt. 8:17
Mt. 16:21 or Lk. 8:31 or Lk. 9:22
- 905 Mt. 26:39
Jn. 1:4 or 14:6
- 909 Mt. 11:28
Jn. 11:39
Jn. 6:35
- 912 Mt. 14:20.21
Mt. 21:19 or Lk. 11:13
Jn. 4:10
Mt. 4:11
- 920 Mt. 11:27 or Lk. 10:22
Lk. 13:32
- 921 Jn. 11:11
- 948 Lk. 14:7
- 949 Jn. 16:13
- 968 Lk. 10:24
- 969 Jn. 15:26
Lk. 12:48
- 976 Jn. 15:26
- 992 Lk. 3:23
- 1060 Jn. 15:26 and 14:26
- 1063 Jn. 14:6

col.	passage
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1088	Mt. 25:41
1100	Jn. 6:71
1117	Mt. 16:17
1152	Mt. 6:24 or Lk. 16:13
1172	Jn. 4:23
1177	Jn. 8:51
1180	Mt. 20:28 or Mk. 10:45
1193	Mt. 28:19
1197	Mt. 13:28
1221	Mt. 18:20
1224	Mt. 10:28
1228	Mt. 25:34
1229	Lk. 1:3
1232	Lk. 16:19
1245	Jn. 3:8
	Mt. 16:17
1280	Jn. 10:11
1285	Mt. 28:10
1288	Mt. 6:4.6
1297	Jn. 1:3
1301	Mt. 5:5
1312	Mt. 3:6
	Mt. 7:19
1317	Jn. 1:14

col. passage

- 1317 Jn. 14:6
- 1320 Mt. 13:22
- 1321 Jn. 4:14
- 1336 Jn. 11:25 or 14:6
- 1348 Mt. 12:36
- 1349 Mt. 6:19.20
- 1356 Mt. 26:25.49
- Jn. 13:2
- 1361 Jn. 8:12
- Jn. 14:6
- 1365 Mt. 20:28 or Mk. 10:45
- Jn. 1:1
- Mk. 4:31.32
- 1376 Jn. 8:39
- 1385 Jn. 4:6
- 1392 Mt. 13:8 or Mk. 4:8
- 1393 Lk. 12:47
- Mt. 12:34 or Lk. 6:45
- 1396 Lk. 7:41
- 1401 Jn. 19:5
- Mt. 5:7
- 1409 Mt. 23:35
- Mt. 13:39
- 1413 Jn. 1:14

col. passage

1416 Lk. 13:11
1420 Jn. 3:31
Jn. 12:49
1425 Mt. 12:45
1428 Jn. 4:14
1429 Jn. 4:10
Jn. 6:55.56
1436 Lk. 8:8
1437 Mt. 14:29
1445 Mt. 20:28 or Lk. 10:45
1448 Jn. 1:41.45
1449 Jn. 1:29
1453 Mt. 24:36 or Lk. 13:32
1456 Jn. 3:17
1457 Lk. 10:30
1464 Mt. 5:48
1472 Jn. 8:34
Mt. 5:3
1480 Mt. 11:5
1485 Mt. 1:23
1489 Lk. 10:19
Mt. 13:8
1496 Mt. 20:28 or Lk. 10:45
1508 Mt. 13:8

col. passage

- 1508 Lk. 12:49
- 1509 Mt. 24:14
- 1512 Jn. 12:32
- 1520 Mt. 7:11
- 1528 Jn. 14:7
- 1532 Mt. 21:43
- 1533 Mt. 13:8
- 1537 Jn. 13:2
- 1540 Mt. 5:37
- 1552 Lk. 10:15
- 1556 Mt. 20:28 or Lk. 10:45
- 1560 Mt. 13:22 or Lk. 8:14
- 1569 Mt. 7:13,14
- 1581 Mt. 19:28 or Lk. 22:30
- 1584 Mt. 15:33ss.
- Mt. 18:30
- Mt. 12:35 and 7:11 or Lk. 6:45 and 11:13
- 1585 Mt. 13:39
- Mt. 3:12 or Lk. 3:17
- Mt. 13:30
- Lk. 17:31
- Mt. 10:27
- 1604 Jn. 4:24
- Jn. 14:6

col. passage

1605 Mt. 12:43 or Lk. 11:24

Jn. 4:14

1609 Lk. 1:33

1613 Mk. 8:38 or Lk. 9:26

1616 Jn. 11:25 or 14:6

Jn. 6:47

1632 Jn. 8:25

1633 Mt. 13:6-21

1645 Jn. 1:5

Jn. 3:18

1652 Lk. 12:48

1660 Mt. 27:6

1661 Jn. 17:5

1558 Jn. 11:35

1669 Mt. 3:11

Mk. 16:19 or Lk. 24:51

1672 Jn. 9:3

1673 Jn. 5:5

Jn. 5:9

1676 Mt. 7:6

Mk. 7:26ss.

1681 Jn. 5:19

1688 Mt. 5:37

1720 Mt. 7:15

<u>col.</u>	<u>passage</u>
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1754	Mt. 6:24
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1760	Jn. 5:22
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SYNOPTIC GOSPEL QUOTATIONS.

The origin of the following quotations from the Synoptic Gospels cannot be determined. Therefore, they cannot be used for textual criticism. They are listed here in the order of Mt.

<u>passage</u>	<u>col.</u>
Mt. 3:11 or Lk. 1:8 or Lk. 3:16	501, 553, 672
Mt. 3:17 or 17:5 or Lk. 1:11 or 9:7 or Lk. 9:35	288, 356, 388, 397, 464, 785, 857, 897, 948, 956, 1117, 1245, 1492
Mt. 4:4 or Lk. 4:4	912
Mt. 4:7 or Lk. 4:12	405, 641
Mt. 4:10 or Lk. 4:8	493
Mt. 5:13 or Lk. 14:35	1409
Mt. 6:9 or Lk. 11:2	1328, 1357
Mt. 6:13 or Lk. 11:4	1100
Mt. 6:21 or Lk. 12:34	1665
Mt. 6:24 or Lk. 16:13	1428
Mt. 7:2 or Lk. 6:38	1328, 1504
Mt. 7:8 or Lk. 11:10	1656
Mt. 7:23 or Lk. 13:27	921, 1173, 1264, 1452, En. 43

<u>PASSAGE</u>	<u>col.</u>
Mt. 8:3 or Mk. 1:41 or Lk. 5:13	901
Mt. 8:20 or Lk. 9:58	876
Mt. 9:2 or Mk. 2:5 or Lk. 5:20	277, 385, 580, 900, En. 17
Mt. 9:38 or Lk. 10:2	1724
Mt. 10:16 or Lk. 10:3	501, 1092
Mt. 11:15 or 13:9 or 13:43 or Lk. 4:9 or 4:23 or Lk. 8:8 or 8:15	1361, En. 67
Mt. 11:19 or Lk. 7:35	1089
Mt. 11:27 or Lk. 10:22	873
Mt. 16:28 or Mk. 9:1 or Lk. 9:27	1225
Mt. 17:5 or Mk. 9:7 or Lk. 9:35	805
Mt. 19:16 or Mk. 10:17 or Lk. 18:18	864
Mt. 19:17 or Mk. 10:18 or Lk. 18:19	349, 352, 736, 864, 1072, 1078
Mt. 19:21 or Mk. 10:21 or Lk. 18:22	864 (twice)
Mt. 20:28 or Mk. 10:45	1544
Mt. 21:9 or Mk. 11:9	432
Mt. 21:9 or Mk. 11:10	909
Mt. 22:21 or Mk. 12:17 or Lk. 20:25	377
Mt. 22:37 or Mk. 12:30 or Lk. 10:27	1189, 1425
Mt. 23:38 or Lk. 13:35	1444
Mt. 24:15 or Mk. 13:14	644, 937
Mt. 24:29 or Mk. 13:25 or Lk. 21:26	476

<u>passage</u>	<u>col.</u>
Mt. 24:35 or Mk. 13:31 or Lk. 21:33	513, 1493, 1520, En. 19
Mt. 24:38 or Lk. 17:26-27	En. 36
Mt. 26:24 or Mk. 14:21	569, 616
Mt. 26:38 or Mk. 14:34	900, 904
Mk. 1:25 or 5:8 or 9:25 or Lk. 4:35	277

Part III.

COLLATION.

The quotations, listed in the preceding part, are here collated against the T.R., as found in Scrivener, Novum Testamentum Textus Stephanici A.D. 1550, Cambridge, Deighton, Bell & Co., 1887. All the variants against this text have been noted, excepting itacisms, variations in accent, punctuation, orthography, ν $\epsilon\phi\epsilon\lambda\chi\upsilon\sigma\tau\iota\kappa\omicron\nu$, $\omicron\upsilon\tau\omega$ or $\omicron\upsilon\tau\omega\varsigma$, $\epsilon\iota\delta\omicron\nu$ or $\iota\delta\omicron\nu$ (usually).

The words of the Textus Receptus are followed by a parenthesis] after which the variants of Did. are noted in the following way:

If Did. substitutes other words, they are given in full.

add signifies an addition after the word of the T.R.

praem signifies an addition before the word of the T.R.

om signifies the omission of the word of the T.R.

pon p signifies the transposition of the word of the T.R.

to the place indicated.

If the word of the T.R. occurs more than once in one verse, high index numbers ¹ ² etc. indicate which word is meant.

If Did. does not follow the listed variant in all his quotations but uses also the reading of the T.R. or any other reading (which is noted), it is added in parentheses () how often he follows the listed variant. Next, the

supporting witnesses are listed in the following order: uncial MSS, minuscule MSS, translations, patristic quotations. fam. 1, fam. 13, it are always separated into their individual constituents. Witnesses which do not completely agree but show some similarity with Did. are set in parentheses. The code employed is the standard code of Tischendorf, Gregory, Legg. For Mt. and Lk. Legg, Tischendorf and von Soden, for Lk. and Jn. Tischendorf and von Soden are used (Legg's edition not being published yet). The following witnesses have been checked by facsimiles, printed editions or collations: ~~NABCDINWZ~~⁴⁵ 1.118.131. 209.13.69.124.346.543.33.1241. it (Mt., Lk.) vg Sy^c s Cop^{sa} (Mt. Lk. Lk.) Cop^{bo} Clem. Further information about these editions is found in the bibliography.

If there is no support for Did., this is indicated by sing. If the reading of Did. can be explained in some way (out of context, paraphrase, parallels, etc.), this conjectural explanation also is given.

MATTHEW.

- 1:18) γαρ] om NBC*^{2p1} 1.209*.1582.372.700. a b c f ff¹
g¹ k q aur vg Sy^s c Cop^{sa} bo Epiph Aug Chr
Max Ir^{int}
- 1:23) εξε[] ληφεται 1606. a b c ff¹ g¹ aur vg Ir Eus
Chr
- 1:25) ου] om B*
- 2:1) μαγοι ... λεγοντες] ειπον οι μαγοι sing. (because
out of context)
- 2:2) ειδομεν] ιδομεν N*et^CCEK NVWZHE 499.992.1241.
γαρ] om sing. (because out of context)
- 3:7) γεννηματα] praem οφεις Or Cyr (see Mt. 23:33)
- 3:8) καρπους αξιους] καρπον αξιον NBCD^{sup}BEK SVWΓΑΠΗΞ
1.209.1582.22.13.124.346.543.4.7.16.21.27.71.
157.174.213.229.230.245.251.262.265.270.273.
280.291.349.372.399.440.473.476.477.492.485.
489.517.544.565.566.655.659.660.661.700.713.
788.892*.945.954.983.990.1012.1093.1170.1187.
1200.1207.1213.1219.1223.1241.1279.1346.1354.
1355.1365.1375.1391.1396.1402.1424.1555.1573.
1574.1579.1588.1604.1606.1689. b c d f ff¹ g¹
k l q aur vg(pler) Sy^{hl} Cop^{sa} bo Aeth Geo^{1.2}
Ir^{int} Lucif Hil Or

3:9) εαυτοις] add οτι 1.209.1582.22.238.484.697.713.

1424. f Sy^c s pesh Cop^{sa} bo Arm Chr

λεγω γαρ υμιν δυναται] δυναται γαρ sing.

3:10) και] om NBCD^{SUPPLWA} 1.1582.21.372.471*.700.713.

a b c d f ff¹ g¹ k l q aur vg Sy^c s pesh

Aeth Arm Ir^{int} Or Aug Ir

3:16) αυτω] om N*B vg(2 MSS) Sy^c s Cop^{sa} Ir Hil Vig

ειδε] ιδον sing.

ωσει] ως D 983.

5:8) οι καθαροι] mundo a b g¹ l m q r² aur vg Ir^{int}

Or Hil Clem^{int} (d h)

5:11) και διωξωσι] om Epiph

ρημα] om NBD a b c d f ff¹ g¹ h k l vg Sy^c s hier

Cop^{sa} bo Aeth Cyr Lucif Hil Tert Eus

καθ υμων] om sing.

5:14) εστε] om (once) sing.

5:17) καταλυσαι²] add τον νομον sing. (because out of context)

5:20) η δικαιοσυνη υμων] υμων η δικαιοσυνη (once) NBERILM

V:TAΘΠΞ 047.13.124.543.4.16.21.27.23.157.174.

229.245.251.262.265.267.270.273.280.291.399.

475.476.477.482.489.565.566.655.661.700.726.

788.826.892.945.990.1012.1137.1200.1216.1219.

1223.1241.1279.1293.1346.1354.1355.1375.1391.

1402.1555.1573.1579.1593. Clem Just Const Bas

-] η υμων δικαιοσυνη (once) sing.
 πλειον] πλεον N*W 7.157.267.349.659.660.954.1365.
 1391.1402.1573.1606.1675. Cyr Bas Chr Or
- 5:28) αυτης] om N* 236.440. r¹ Clem Or Tert Chr
- 6:2) οταν ουν ποιης] συ δε ποιων sing.
- 6:20) δε υμιν θησαυρους] om sing.
- 6:23) φως το εν σοι] εν σοι φως sing.
- 7:8) γαρ] om sing. (because out of context.)
- 7:11) υμων ο εν τοις ουρανοις] εξ ουρανου (once) Or
] om (once) sing.
- υμων] om (once) sing.
- ο εν τοις ουρανοις] coelestis M 245.473.660.983.
 1689. vg(1 MS) Clem Cyp Chr
- 7:12) αν] om 157.
- θελητε] θελετε LX 157.1241. a b c f ff¹ g¹ l q
 aur vg Aug
- οντω] om L 16.243.477.544.1216.1279.1424.1579.
 1588.1675. c ff¹ l m vg Sy^c Clem Chr
- υμεις] add ομοιως 157.485.892^{mg}.
- 7:21) λεγων μοι] λεγομενος (once) sing.
 κυριε²] om (once) sing.
- 7:23) εγνωں υμας] υμας εγνωں sing.
- 8:2) ελθων] ηλθεν και sing. (paraphrase)
- 8:25) κυριε] χριστε sing.

ημας] om NBC 1.118.209.1582.22.13.346.543.230.

892.

8:29) θεου] add του ζωντος 1424.

9:2) σου] om NBCDWA 1.118.209.1582.33.174.230.399.

477.788.892.983.1375.1604.1689. k vg(1 MS)

for Aeth Or Cyp Ir^{int} Aug Chr Clem

9:18) αρχων] add τις C³FGLUR 13.346.543.7.27.71.213.

229.230.244.245.252.262.267.280.440.471.477.

485.544.566.655.659.697.713.983.1010.1187.

1214.1293.1365.1391.1402.1555.1573.1593.

1604.1606.1689. g¹ h k Geo^{1.2}

ελθων] om sing.

9:29) υμων] σου et υμιν] σοι Ir Clem Or

10:20) υμων] add εστιν (once) sing.

] μου (twice) Epiph

] om (once) D Epiph Or

ου γαρ] ουχ (once) et ουκ (once) Ta (or because
out of context)

υμεις εστε] εστε υμεις (once) 1293. c vg(1 MS)

(see Mk. 13:11)

10:28) και²] om Θ 13.346.543.174.230.700.788.983. a b c

g^{1.2} h l m q vg(pauc) Sy^s pesh hl Cop^{sa} bo

Aeth Arm Or Tert Ta Cyp

10:32) ουν οστις] γαρ ος αν sing.

ομολογησει] ομολογηση EUV 28. Clem Or

ομολογησω καγω] καγω ομολογησω (once) sing.

(because out of context)

εν αυτω] αυτον (once) D^{ms} L^{p19} 4.262.273.348.

370.544.566.1137.1555.1573.1574. b c d f

ff¹ g¹ h l q aur vg Geo^{1.2}

του²] om sing.

εν³] add τοις BCKVZ⁴² 13.346.543.16.21.174.237.

251.270.399.482.489.565.655.738.1219.1355.

1549.1579.1604. Or Cyr

10:33) αυτον καγω] et ego eum NBCWAΘZ 047. J^{p19} 1.118.

209.1532.33.99.229.237.258.245.253.291.517.

566.692.713.726.892.945.954.1012.1093.1200.

1216.1375.1675. a b c d f ff¹ g¹ h k l

q aur vg Sy^c s Cop^{sa} Arm Got Or Cyr Chr Ath

εμπροσθεν των ανθρωπων] om et εμπροσθεν του πατρος

μου του εν ουρανοις] om sing. (because not

necessary for his purposes)

10:40) ο²] add γαρ sing. (because out of context)

αποστειλαντα με] πατερα sing.

11:3) ο ερχομενος] om sing.

11:4) ακουετε και βλεπετε] βλεπετε και ακουετε L 240.

244.435. vg(1 MS) Cop^{bo} Sy^s c Or Ta

11:5) και¹] om ZΔ 23.237.892.1355.1675. c d f ff¹ g^{1.2}

h l aur vg Cop^{sa} bo Aeth Arm Geo^{1.2} Or Chr

Cyr (see Lk. 7:22)

λεπροι καθαριζονται και κωφοι ακουουσι] om sing.

νεκροι] praem κα: NBDLPWZΔΘΦ 1.1592.13.124.346.

543.174.230.230.478.565.789.892.983.1689.

2145. a b d g¹ k q for vg(5 MSS) Sy^c s pesh

Arm Geo^{1.2} Got Chr Bas

11:6) ος] add δε sing.

εαν] av BD 1.1582.33.565.

11:11) μικροτερος εν τη βασιλεια των ουρανων] εν τη βασι-
λεια των ουρανων μικροτερος sing.

11:27) επιγινωσκει¹] γινωσκει C 71.262.566.692.1187.1555.

1573. Clem Just Eus Chr Ir Ta (see Lk. 10:22)

πατηρ et υιος] exchanged (once) NX Marc Just Ir

Ir^{int} Ps-Clem Eus

ουδε] add γαρ (once) sing. (because out of con-
text)

επιγινωσκει²] οιδεν (once) Ath Cyr Bas Tert

] εγνω (once) a b c f ff² g¹ l q aur

vg Clem Marcos Just Or Synod^{antio} Hil Eus Ir

Ir^{int} Ps-Clem

βουληται ο υιος αποκαλυψαι] ο υιος αποκαλυψη (once)

Clem Just Marcos Ir Ir^{int} Or Synod^{antio} Tert

Eus Cyr^{hier}

11:26) προς με] om 118.209.243. ff² Or

κοπιωντες] κεκοπιακοτες sing.

12:25) δε] om sing. (because out of context)

ο ιησους] om NBD 992*. d k Sy^{c s} Cop^{sa bo} (or
because out of context)

12:28) εγω] om (once) M 047.16.21.238.243.253.280.726.

983.1355.1402. a b c d ff^{1.2} g¹ h k q Sy^{hl} Chr

12:31) του πνευματος] εις το πνευμα sing.

τοις ανθρωποις²] om (once) NB 1.119.209.1582.

22.59.349.517.659.892.954.1402.1424.1675.

a g¹ k l m aur vg Sy^{c s} pesh(1 MS) Cop^{sa bo}

Arm Geo¹ Aeth Hil Ath Cyr Bas

] αυτοις (once) 71.267.544.692.

1194.1396. Chr

12:32) τουτω το αιωνι] το αιωνι τουτω KXΘH 13.124.346.

174.230.265.280.349.489.565.659.733.892.983.

1219.1346.1515.1604.1689. Sy^{pesh} Or Chr

Cyr

12:35) της καρδιας] om NBCEDEKINSUV. XYΓΔΘΗΖϷ 047.118.

209.13.124.346.4.7.16.21.27.28.71.174.213.

229.230.245.251.262.265.267.270.275.280.291.

347.348.399*.440.443.472.473.476.477.482.495.

489.544.565.566.655.659.660.661.692.700.726.

789.892.945.954.983.990.993.1010.1012.1170.

1187.1194.1200.1207.1216.1219.1223.1279.1293.

1346.1354.1355.1375.1391.1396.1402.1424.1515.

1555.1573.1574.1579.1604.1675.2145. a b c d

ff^{1.2} g¹ h k l q vg(pler) Cop^{sa bo} Sy^{pesh hl}

Sax Fr Pers Cyp Or Dial Chr

τα] om BDEGKSV..XYΓΘΗ 22.124.7.21.27.28.71.213.
 220.241.242.251.259.265.267.270.291.399.440.
 443.476.492.499.517.544.565.655.661.700.713.
 726.789.892.983.990.999.1012.1194.1200.1219.
 1223.1346.1354.1355.1365.1375.1391.1402.2145.
 Cop^{sa} Dial Chr

12:43) το ακαθαρτον πνευμα] spiritus immundus sing.

12:45) μεθ εαυτου] om 291. f ff¹ vg(1 LS) Sy^s (see Lk.
 11:26)

13:17) πολλοι] add γαρ sing. (because out of context)

βλεπετε] vidistis b c vg(2 LS)

ακουετε] audistis b c ff¹ g¹ h r² aur vg(pauc)

13:30) δε²] om sing. (because out of context)

ουτοι] om 1424. Sy^{pesh} (or because of context)

εισιν οι υιοι της βασιλειας] filii regni sunt
 sing.

14:33) ελθοντες] om MBG²NΣ 084.1.1582.22.16.21.270.477.

700.892*.1010.1216.1279.1293.1295.1375.1424.

1579.1604. ff¹ Cop^{sa} bo Aeth Or

15:7) περι υμων] om sing.

15:8) εγγιζει μοι] om et τω στοματι αυτων και] om

MBDLΘ 084.124.33.174.549.517.700.789.892.954.

1275.1295.1424.1604.1675. d e g^{1.2} l aur vg,

similiter a b c ff^{1.2} Sy^c s pesh Cop^{sa} bo Aeth

Arm Geo^{1.2} Pers Or Hil Clem Ptol Eus Bas Cyr
Chr Tert Cyp Clem^{rom}et² cor (see Lk. 7:6)

η] τη Sy^c s

αυτων²] om sing.

15:14) δε] om 1515.1573. (or because out of context)

εις βοθ. (εμ)πεσουνται] (εμ)πεσουνται εις βοθ.

DLZΘ 1.1582.13.124.346.543.174.230.700.788.

983.1689.

βοθυνον] βοθρον D 1.1582.21. Cyr Clem Or Ath

πεσουνται] εμπεσουνται DFOWZθ 4.262.273.291.440.

495.517.565.566.654.659.700.1010.1012.1170.

1187.1293.1295.1391.1402.1412.1424.1675.

Epiph Cyr Bas Chr Or Ath

16:17) σιμων] πετρε sing.

16:19) της βασιλειας] om sing.

δωσω σοι] σοι δωσω (once) DL b c d e f ff^{1.2}

g¹ l r¹ aur vg Sy^c pesh Tert Aug Chr Cyp Ta

17:20) εαν εχητε] ει ειχετε (once) Sy^s

ερειτε] ελεγετε (once) sing.

] add αν (once) sing.

μεταβηθι] μεταβηναι (once) sing.

εντευθεν] ενθεν (once) NBD 1.1582.435.700. Or

17:26) λεγει αυτω] αποκρινομ... sing.

απο] εκ sing.

17:27) την] om NBKLMUVZΓΔΘΗΣ 1.1582.22.33.229.262.265.

267.399.435.443.473.482.489.661.892.1012.1187.

1207.1219.1293.1295.1346.1365.1555.2145.

εχεινον] praem και (once) sing.

19:28) καθ. και υμεις] υμεις καθ. sing. (because out of context)

καθισεσθε] καθεσθησεσθε Z⁴ 1.1582.435.

θρονους] θρωνων Σ Bas

20:16 or 22:14) γαρ εισι] μεν sing.

20:24) ηγανακτησαν] αγανακτησαντων sing. (because out of context)

δυο] add τουτων sing.

20:26) αλλ] om sing. (because out of context)

εν υμιν²] position changed sing.

εστω] εσται N^oBCDE²GKN^{vid}.OUVΛXYZΓΔΘΗΖ⁴ 085.1.

118.209.1582.22.13.69.124.346.543.7.16.21.

33.71.157.174.213.229.230.245.251.270.280.

349.372.399.443.473.476.477.517.565.655.661.

713.783.954.983.1012.1170.1194.1216.1279.1295.

1354.1365.1402.1424.1579.1588.1604.1675.2145.

a b c d e ff^{1.2} h m n q r¹ Sy^c resh hl Cop^{sa} bo
Aeth Arm Geo² Dam

20:27) εν υμιν] om sing.

εστω] εσται NCDKLLNOUNZΔΘΗ*Σ⁴ 085. ^p⁴⁵ 1.118.

209.1582.22.13.69.124.346.543.4.33.71.157.

174.230.265.267.270.273.290.443.477.499.565.

569.677.700.713.783.892.983.1012.1170.1187.

1194.1207.1216.1219.1241.1295.1346.1579.1604.
 1606.1689.2145. a b c d e f ff^{1.2} g¹ h l n q
 r¹ vg Sy^c pesh hl Cop^{sa} bo Aeth Arm Or Dam

21:21) και μη διακριθητε] ωσει κοκκον σιναπεως (Φ)

(see Mt. 17:20)

ποιησετε] ποιησεται sing.

γενησεται] ουδεν αδυνατησει υμιν sing.

22:43) ουν] om 1216.1473. Cop^{sa} bo(alia) (or because
 out of context)

πνευματι] add αγιω (once) 61.1579. Geo^A Sy^c hier^{**}
 Aeth Ta

κυριον αυτον καλει] καλει αυτον κυριον, vocat
 eum dominum BD^Θ 33.1093. a b c d f ff^{1.2} g^{1.2}
 h l r^{1.2} aur vg Sy^(c) pesh (hier) Cop^(sa bo)
 Arm Geo² Cyr Aug

22:45) The variants in the quotation of this verse in col.
 1157 are not listed because Did. is too far removed
 from the N.T. However, in col. 1059, the following
 variant is found:

αυτον] add in spiritu sancto (DKMVAΘΠ 13.69.124.
 346.543.7.71.174.229.230.237.238.245.247.248.
 251.253.259.265.267.270.280.291.473.482.489.
 565.659.726.738.954.983.1010.1093.1200.1219.
 1293.1346.1354.1375.1391.1402.1424.1515.1606.
 1689. a b c d f ff² g² h l r^{1.2} fu Sax Sy^{hl*}

Sy^{hier} Hil Cyr Ad Dial Eus Nyss Thdrt)

24:30) ερχομενον] τω ερχομενω sing. (because of context)

24:36) και] η Σ 33.1010.1293.1424.2145. b r² Sy^{hl} hier
Epiph

μου] om NBDLYΔΘΠ*Σ 047.1.119.209.1582.22.13.69.
346.16.27.28.53.71.102.157.174.213.230.245.
251.262.265.291.399.443.447.477.482.439.517.
565.566.692.700.783.892.1010.1093.1170.1187.
1216.1219.1279.1293.1295.1346.1355.1424.1555.
1573.1579.1604.2145. a b c d e ff^{1.2} g¹ h l
q r¹ aur vg Sy^s resh Cop^{sa} bo Aeth Arm Ir^{int}
Or^{int} Epiph Cyr Bas Ps-Ath Chr Dam Amb

24:37) δε] γαρ BD 067. d e m r^{1.2} δ aur sig vg(5 MSS)
Sy^s hl(mg) Cop^{sa} bo Or^{int} Op

και] om NBLUR 475.517.700.892.1010.1295.1675.
c d ff¹ h l* q r^{1.2} vg(pauc) Sy^s resh Cop^{sa} bo
Aeth Arm Geo^{1.2} Or Or^{int} Clem

24:39) ηλθεν] επηλθεν sing.

απαντας] παντας D 067.440.700.

24:45) πιστος δουλος] δουλος πιστος sing.

25:31) δε] om (once) Γ 399^{cor}. 517.697.954.1424.1675.
Cop^{bo(1 MS)} Eus Ps-Hip (or because out of context)

αγιοι] om (twice) NBLΘΠ* 074.1.119.209.1582.22.

124.33.157.265.273.399.489.565.1219.1354*.

1355.1579. a b c d ff^{1.2} g¹ h l q r¹ aur vg

Sy^{hier} Cop^{sa} bo Aeth Arm Geo^{1.B} Or Eus Ps-Hip

Hil Cyr Ps-Ath Chr Cyp

αγγελοι] add αυτου (once) 692. Sy^{resh} Geo^A Ta

τοτε] οτε sing.

καθισει] καθιση 074.697.

25:34) δευτε] add οι εκ δεξιων μου (once) sing.

ητοιμασμενην υμιν βασιλειαν] βασιλειαν την ητοι-
μασμενην υμιν (once) sing.

απο] προ Hip Epiph

25:35) γαρ] om Ta (or because out of context)

25:40) εφ οσον εποιησατε] ος εαν ποιηση et εποιησατε²
εποιησεν sing.

των αδελφων μου] om B* 16.1424. ff^{1.2} Clem Eus

Hil Amb Ath Cyr

25:41) πορευεσθε] υπαγετε N 1424. Hip Just Ps-Clem

απ εμου οι καταραμενοι] om sing.

25:46) απελευσονται] αναστησονται sing.

26:37) ηρξατο] praem quia sing. (because of context)

26:39) μου] om Λαζ^{p53*} 1.118.209.1582.22.992. a δ
vg(alia) Sy^{hier} Geo^B Ir Or Hil Cyp Just Cels
Valentt Eus Ath Ps-Ath Cyr Bas Chr Hier Aug
Ta

εστι:] om 990.1402.1515. Valentt Or Eus Ps-Ath

Cyr Bas Chr Ath

απ εμου] om sing.

26:64) δυναμεως] add του πατρος sing.

27:63) εμνησθημεν] οιδαμεν sing.

εκεινος ο πλανος ειπεν] ειπεν ο πλανος εκεινος
sing.

εκεινος ο πλανος] ο πλανος εκεινος (B²)C²E*09

118.209.69.124.346.543.33.157.174.213.229.

230.237.240.244.245.248.470.471**.472.482.

544.700.788.945.954.983.990.1012.1093.1194.

1223.1354.1391.1396.1515.1555.1689. a b c f

ff^{1.2} g¹ h l n r¹ sur vg Cop^{bo} Aeth Arm Or

Aug Chr Cyr

28:5-6) Didymus abbreviates this quotation, but the
following variant is to be noted:

28:6) ηρεθη] add a mortuis 517.954.1424.1675. ff²

28:17) και] οι αποστολοι sing. (because out of context)

28:19) ουν] om ΜΑΕΦΗΚ SUVYΓ 074.22.69.124.4.7.21.27.

28.59.71.157.213.229.230.241.245.251.262.270.

273.291.349.372.599.440.443.472.473.476.477.

482.495.517.544.566.655.659.660.661.692.697.

700.713.726.788.826.945.954.983.990.1093.

1170.1194.1200.1207.1216.1223.1279.1295.1354.

1375.1391.1396.1402.1424.1515.1555.1573.1574.

1579.1675.1689. Sy^{pesh}(1 MS) Cop^{bo}(aliq) Eph

Aph Ir^{int} Bus Or Cyp Vict Hip Const Ath Bas

Amphil Epiph Nyss Chr Cyr Lucif Ps-Ign Ta

πορευθεντες ουν] euntes ite et (once) (e Cop^{sa} bo

Aeth Geo^{1.2})

εις το ονομα] in nomine (once) a b c d e f ff^{1.2}

g¹ h l n q aur vg Ir^{int} Cyp Hil Eph

28:20) και ιδου εγω] ecce enim (once) sing.

πασας τας ημερας] om (once) sing.

MARK.

- 4:11) το μυστηριον] τα μυστηρια GΣΦ 1.118.131.209.
1582.22.67.106.115.201.235.258.349.495.517.
569.872.954.983.1038.1194.1241.1279.1396.
1424.1555.1574.1675.1689.2145.2193. Sy^{hl}
Arm (see Mt. 13:11; Lk. 8:10)
του θεου] om sing.
εχεινοις δε τοις] τοις δε Sy^{pesh}
τα] om ΝΟΚΜΥΘΗ 124.28.106.265.270.291.472.473.
474.489.565.726.827.872.1082.1200.1219.1278.
1354.1375.1391.1424.1515.1579.2145.
- 5:30) μου ηψατο] ηψατο μου sing.
- 7:9) καλως] δια τι sing. (because out of context)
- 7:11) ο εστι δωρον] om Sy^{nesh} Aeth
- 8:38) ελθη] εθι ο υιος (twice) sing. (because out of context)
- 9:25) το πνευμα το αλαλον και κωφον] το αλαλον και
κωφον δαιμονιον position: ΝΒC*DLSWAΘΥ 047.
p⁴⁵ 1.118.209.1582.22.33.349.399.506.517.
565.579.661.872.892.954.1342.1424.1675.2193.
a b c d f fr² i k l q r¹ vg Cop^{bo} Arm
πνευμα] δαιμονιον sing.
- 13:32) και] η ΑΒCΕΓΗΚΛΜΣ²UVXYΓΔΠΖΦΨ 047.0116.22.4.16.
27.59.71.106.142.179.213.229.238.262.265.273.

280.291.349.372.399.440.461.473.476.482.485.
 489.517.566.579.655.659.661.692.713.726.827.
 872.892.945.954.999.1012.1038.1071.1093.1187.
 1194.1200.1207.1216.1219.1223.1241.1278.1342.
 1346.1354.1355.1375.1391.1396.1402.1424.1515.
 1555.1573.1579.1606.1675.2145. c ff² 1 aur
 vg(plur) Sy^{hl} Cop^{bo(alia)} Epiph

15:34) ο θεος μου ο θεος μου] θεε μου θεε μου sing.

(see Mt. 27:46)

με εγκατελιπες] εγκατελιπες με NBLV 059.0112.
 0192.124.330.517.565.697.713.892.1424.1675.
 vg(plur) Cop^{sa bo} Geo^{1.2} Arm Eus Epiph Just
 Valentt

16:15) παντα] παντα sing.

LUKE.

1:31) τεξη] εξεις (once) sing.

1:33) ιακωβ] ισραηλ sing.

1:35) επελευσεται] ελευσεται (three times) sing.

επι] in (once) sing. (perhaps because of translation)

κληθησεται υιος θεου] υιος υψιστου κληθησεται
(once) Dial Amphil

θεου] add vivi (once) sing.

1:48) πασαι] add αι γυναικες και sing.

1:69) τω] om (once) ^{ae}W 1.1582.22.11.28.33.230.

300.544.565.579.700.738.892.993.1012.1071.

1241.1604. Cop^{bo} Got Eus Cyr

2:10) γαρ] om P (or because out of context)

2:11) οτι] ιδου (once) sing. (because out of context)

υμιν] ημιν (twice) 579.1355.1675.

σημερον σωτηρ] σωτηρ σημερον (once) 1241.

2:14) εν ανθρωποις] praem και (once) Cop^{bo} Sys pesh Ta

2:25) του] τω L 1.131.1582.22.4.243.248.273.700.892.

1360.1604.2193.

αυτον] αυτω 1093.1396.1574.

2:26) πριν η] εως αν N* Sys pesh hl Ta

2:27) ηλθεν] ηγατο sing.

και²] add εγενετο sing.

2:28) αυτου] om NBLWΠ 27.229⁺.265.489.565.1219.1346.

1355. a b l Ir Or Cyr Ir^{int}

2:49) τοις] τω οικω Sy^c pesh Arm Pers Dial^{maced} Thdrt

ειναι με] με ειναι DWΘ 1.118.209.1582.22.13.69.

346.543.230.343.783.872.983.1047.1093.1279.

1515.1579.1699.2193. a b c d e f ff² g² l q

r^l δ aur vg Sy^c s Ir Or^{int} Cyr Epiph Thdrt

Dial^{maced} Tert

2:51) κατεβη μετ αυτων και ηλθεν] κατηλθε Dial^{maced}

(b l Amb)

4:1) πνευματος αγιου πληρης] repletus spiritu sancto

NBDEFKLNW^{gry} 1.118.131.209.1582.22.7.11.33.

213.229.245.265.267.280.291.473.477.489.517.

544.565.579.659.713.892.954.990.1012.1071.

1093.1219.1241.1424.1574.1579.1604.1606.1654.

1689.2145.2193. a b c d f ff² g² l q r^l δ aur

vg Sy^s pesh Cop^{sa} bo (Aeth) Bas Or^{int}

ιησους ... ηγετο] ηγετο ο ιησους sing. (because
out of context)

τω] om 11.225.

εις] επι sing.

4:9) ο] om NABDEFGHALLSUVWΓΔΘΛΠΨ 047.1.118.131.209.

1582.22.13.69.124.346.543.4.7.16.21.23.33.71.157.

213.229.230.245.251.262.265.267.270.273.280.

291.399.440.472.473.476.477.482.489.517.544.

565.579.655.659.660.661.700.713.726.788.892.
 945.954.983.990.993.1012.1038.1047.1071.1093.
 1187.1194.1200.1207.1216.1219.1223.1229.1241.
 1279.1346.1355.1375.1396.1424.1555.1573.1574.
 1579.1604.1606.1654.1675.1689.2145.2193. (see
 Mt. 4:6)

εντευθεν] om EGH 7.28.267.440.477.544.659.998.

1194.1606.1654. Or^{int} Amb Ta (see Mt. 4:6)

5:17) κυριου ην] ην θεου (579.)

6:19) παρ] εξ sing.

6:30) δε] om NBALRW 047.1.118.131.209.1582.22.157.265.

280.300.473.489.579.660.700.1219.1241.1346.

1396.1424.1555.2145.2193. b ff² l r¹ Sy^{pesh}

Arm Aeth Clem

6:36) καθως] ως 700. Clem Ath Chr Just Or

κα:] om NBLWEV 1.118.131.209.1582.22.262.477.579.

700.1071.1187*.1555.2193. c d Sy^s Cop^{sa} bo

Aeth Clem Ath Chr Tert

υμων] om sing.

] add ουρανιος (once) sing.

] add ο ουρανιος (once) X^a 13.69.124.346.543.

230.579.788.954.983.1689. Aeth Just Clem Bas

Mac Cyr Chr

6:45) αυτου] om NB 579. Clem

6:46) δε] om 543.826. Clem (or because out of context)

καλεῖτε] λεγετε D 28. d Sy^{pesh} Clem Ir^{int} Or
Or^{int} Gaud

α λεγω] τους εμους λογους (once) sing.

7:14) σοι λεγω] om sing.

7:20) μειζων] pon πουδεις sing.

προφητης] om ~~NBKLW~~ ~~ΞΠ~~ 1.131.1582.22.33.157.213.

245.265.270.291.473.477.482.489.544.565.579.

660.700.726.990.1012.1200.1207.1219.1223.1346.

1375.1604.2193. a b c e ff² l Sy^{s(mg)} hier

Cop^{sa} bo Aeth Or (see Mt. 11:11)

του βαπτιστου] om ~~NBLW~~ ~~ΞΠ~~ 1.131.1582.22.157.579.

660.700.892.1241.2193. Sy^s hier Arm Or

8:46) γαρ] om sing. (because out of context)

απ] εξ (once) 700.945.

9:55) εστε υμεις] εστιν ο υιος του ανθρωπου sing.

9:60) θαψαι] θαπτειν sing.

10:5) Not all singular readings are recorded, but the following variant is noteworthy:

εισερχησθε] εισελθητε ~~NBCDFLX~~ ~~Ξ~~ 1.118.131.209.1582.

22.13.69.346.543.213.230.579.700.788.892.983.

1071.1241.1689.2193. a b c d e f g² l q r¹ δ

aur vg

10:19) διδωμι] δεδωκα ~~NBC*LWX~~ 1.209.1582.213.579.700.

892.954.1071.1241.1424.1675.2193. b e f i l q

vg Sy^{hier} Aeth Arm Got Or Caes Bas Cyr Epiph

Thdrt Lucif Hil

την εξουσιαν του] om sing.

10:22) τις¹] quid sing. (because of translation)

τις²] quid sing. (because of translation)

10:24) ακουετε] ηκουσατε LE 1071. b e

10:27) εξ ολης της καρδιας σου και] om 544.

10:42) δε²] om D 262.270. a b c d e ff² i l vg Sy^{s c}

Arm Amb Hier (or because out of context)

11:13) πατηρ] add vester (twice) CUP⁴⁵ 346.7.157.251.

267.716.1012.1071.1424. b c i l q vg Sy^{pesh}

Cop^{sa} Aeth Arm Epiph Cyr Ta

ο²] om NLX⁷ 33.157.245.700.892.1071.1216. b c

d f ff² g² i l q r¹ δ aur vg Sy^c pesh Cop^{sa} bo

ο εξ ουρανου] coelestis (twice) P⁴⁵ 579.1424.

l Epiph Cyr

] om (once) i

πνευμα] add suum (once) sing.

11:19) δε] om b Cop^{sa} bo (or because out of context)

11:20) δε] add ego DN 251.477.1093.1279.1579. c d Cop^{sa} bo

Aeth Marc Tert Bas Chr (N^BCLR 13.69.124.346.

543.33.157.230.579.789.892.983.1047.1071.1396.

1604.1689. ff² l q r¹ Sy^s Bas)

εφ] in sing. (or because of translation)

12:11) δε] om (once) sing. (because out of context)

προσφερωσιν υμας επι τας συναγωγας και τας αρχας και

τας εξουσιας] in synagogam ad principatus
 et potestates introduxerint vos (once) sing.
 προσφερωσιν] introduxerint ⁴⁵MBLX 1.131.1582.
 22.124.16.33.64.121.157.213.239.477.700.892.
 1216.1279.1579.1604.2193. e f i l vg Cop^{sa} bo
 επι] in MDRΘ* 1.131.1582.13.69.124.346.543.218.
 230.253.254.262.579.700.788.983.1241.1574.
 1689.2193. b d e f ff² g² l q vg Clem (or
 because of translation)

συναγωγας] synagogam (once) sing.

και] ad Sy^s c pesh

η τι ειπητε] om 21.1047.1093.1574.

12:12) αυτη] illa (once) 700. c ff² Cop^{sa} bo Ta

12:49) εις] επι MABKLNR*Two¹U.XHIV 1.118.131.209.1582.

22.13.69.124.346.543.4.7.33.71.157.229.230.

265.267.270.280.473.482.489.579.659.700.726.

788.892.945.983.990.1012.1047.1071.1194.1200.

1207.1219.1223.1241.1346.1355.1360.1375.1424.

1604.1675.1689.2193. Clem Or Or^{int} Archel Meth

Eus Ath Bas Chr Cyr Antioch Hil

θελω] ηθελον sing.

15:18 or 21) ενωπιον σου] εις σε sing.

16:8) οι υιοι του αιωνος τουτου φρονιμωτεροι] φρονιμωτε-
 ροι εισιν οι υιοι του αιωνος τουτου (N Sy^s)

εις την γενεαν την] εν τη γενεα τη sing.

εἰσι] pon p φρονιμωτεροι sing.

16:9) ινα] in Clem

οταν] οτε (once) sing.

εκλειπτε] εκλειπη (once) AB³X 69. a d e l* Sy^{s(m)}

pesh Cop^{sa bo} Aeth Arm Pers Cyr (N*et^{cb}B*DLNR

Π 1.118.209.1592.22.265.579.1071.2145. Clem)

αιωνιους] ουρανιους (once) sing.

16:15) ενωπιον] εμπροσθεν sing.

17:21) του θεου] των ουρανων Or

18:7) ο δε θεος ου μη] ο πατηρ μου sing.

εκλεκτων] τεκνων sing.

18:11) ωπερ] ως DLQY 047.28.482.660.713.1093.1194.1241.

Or Cyr Antioch

19:27) εκεινους] τουτους MbKLMΠ 229.265.280.440.473.482.

489.726.1047.1194.1200.1219.1241.1346.1355.

1375. Cop^{sa bo}

21:14) ουν] om (once) N* Cyp Ta (or because out of context)

εις τας καρδιας] in cordibus vestris NABDLXV 1.

118.131.209.1582.33.157.213.579.713.998.1071.

a c d e f ff² g² i l q r¹ s δ aur vg Cop^{sa bo}

Cyr

21:15) αντειπειν ουδε αντιστηναι] resistere aut contra-

dicere (once) MBIV 13.69*.124.346.543.157.230.

579.788.892.983.1604. e f (vg) Cop^{sa bo} Arm Or

ουδε] aut NABKL RIN 1582.22.13.69².124.346.543.

157.229.230.265.270.280.291.473.482.489.579.

726.788.892.983.1071.1200.1207.1219.1223.

1346.1355.1375.2193. e f Cop^{sa} bo Arm Or Cyr

αντιστηναι] respondere (once) sing.

22:27) διακονων] add και ως ο μικροτερος sing.

22:43) δε] om sing. (because out of context)

αυτω] om 1574.

αγγελος] add κυριου 191. c Aeth Ari

απ ουρανου] om Sy^c Ari

23:43) μετ εμου εση] εση μετ εμου (once) C* Cop^{sa} bo

Aeth

24:49) ιερουσαλημ] om NBC*DL a b c d e fr² g² l q vg

Sy^s Cop^{sa} bo Pers

JOHN.

1:11) ου παρελαβον] ουκ ελαβον sing.

1:14) εθεασαμεθα] ιδομεν (once) sing.

] add γαρ (once) sing. (because out of context)

δοξαν²] om (once) sing. (because out of context)

1:18) υιος] θεος NEC*L 33. Sy^{pesh} Cop^{bo} Aeth Ir^{int}
Thdot Clem Or Bas Epiph Syn^{ancyr} Nyss Cyr
Ta

εις τον κολπον] εν τω κολπω (once) sing.

] εν τοις κολποις (once) sing.

] εν κολποις (once) sing.

εκεινος] αυτος sing.

1:29) την αμαρτιαν] τας αμαρτιας W l r¹

1:46) εν τω νομω και οι προφηται] om l r¹ Sy^s

1:50) του ισραηλ] των χριστιανων sing.

2:19) και²] add εγω (twice) sing.

2:21) εκεινος] αυτος W

2:24) εαυτον] om 280.579.

2:25) οτι ου χρειαν ειχεν] μη χρειαν εχειν sing.

3:8) εστι] εσται (once) sing.

3:13) ο υιος του ανθρωπου] om (once) sing.

ο ων εν τω ουρανω] om (once) NBLT^bW 33.1010.1241.

1293. Aeth Cyr Or^{int} Eus

3:16) γαρ] om (once) 713. (or because out of context)

3:18) δε] om NBW ff² 1 Or Tert Cyp Clem (or because
out of context)

πιστευων²] add εις εμε (once) (124.1071.1675.
ff² 1 Sy^s Tert)

3:21) δε] om sing. (because out of context)

τα εργα] om sing.

εστιν] εισιν W

3:31) ανωθεν ερχομενος] ερχομενος ανωθεν sing.

3:33) λαβων αυτου την μαρτυριαν] ακουων μου τους λογους
(once) sing.

4:14) ου μη διψηση εις τον αιωνα αλλα το υδωρ ο δωσω
αυτω] om (once) C* 13.543.103.314.477.726.
1200.1375.1573. 1 Cop^{sa} Sax Or Eus Amb (or
intentionally omitted)

ο] add εγω NDENT^bW 22.69.124.35.230.472.661.788.
945.983.1170.1241.1242.1293.1321.1515.1574.
1689. a b d f ff² g² vg am for fu Sy^s hier
Arm Or^{int} Thdrt Or Ath Ta

4:20) ημων] om sing.

τουτω τω ορει] τω ορει τουτω NABCEFGHKLANSUV

WXX^bΓΑΘΑΝΥΡ 047.1.118.1532.22.13.69.124.543.

4.7.21.28.33.138.185.213.229.230.245.249.251.

262.267.270.280.291.314.397.399.423.430.440.
 472.473.476.477.482.485.489.544.565.579.655.
 659.660.661.700.713.726.743.783.892.945.954.
 983.994.1010.1071.1093.1170.1137.1188.1194.
 1200.1207.1216.1219.1223.1241.1242.1279.1293.
 1321.1346.1355.1375.1555.1573.1574.1579.1675.
 1689.2145.2193. c f ff² l q Sy^s Arm Or Chr
 Cyr Thdrt Hil

ορε:] add τον θεον sing. (because out of context)

4:24) τους:] add δε sing. (because out of context)

αυτον] τον θεον sing. (because out of context)

4:34) ποιω] ποιησω BCDALNT^bW^bHP 1.209.1582.124.33.265.
 270.314.482.489.565.1010.1219.1293.1346.2193.
 Clem Or (Heracl) Chr Cyr

5:8) εγειραι] εγειρε (once) NABCD^bEF^bG^bH^bI^bL^bS^bW^bXX^bΘ^bAN^bV^bZ^b
 047.1.1582.22.13.69.124.4.7.21.28.71.138.185.
 213.229.250.245.249.251.262.267.270.280.291.
 314.397.399.423.430.440.472.473.476.477.482.
 485.489.544.565.579.655.659.660.661.700.713.
 726.743.783.892.945.954.983.994.1010.1071.
 1093.1170.1137.1188.1194.1200.1207.1216.1219.
 1223.1241.1242.1279.1293.1321.1346.1355.1375.
 1555.1573.1574.1579.1675.1689.2145.2193.

5:19) ποιειν αφ εαυτου] a se facere W 13.69.124.250.
 482.579.659.660.661.783. a b f g² vg Sy^c Or^{int}
 Hil

α γαρ] απερ (once) sing.

] παντα οσα (once) sing.

] οσα (twice) sing.

εκεινος] ο πατηρ (four times) e Sy^c s pesh Cop^{bo}

Or Chr Ta (or because out of context)

εκεινος ποιη] ποιη ο πατηρ (three times) sing.

αν] om et ποιη] facit (once) AE*LX^b ΓΑΗ 4.579.1241.

1555. b e l a r¹ Or Tert

ταυτα] om (once) sing.

5:22) την κρισιν πασαν] πασαν την κρισιν sing.

5:26) γαρ] om sing. (because out of context)

εχει ζωνη] ζωνη εχει N 579. Eus Epiph Novat

εν εαυτω^{1.2}] om (once) sing.

και] om (once) f

5:27) και²] om NABLN^v 33.397.579. b c d e fr² l vg(alig)

Sy^c hier Cop^{bo} Arm Aeth-Or Cyr Paul^{samos}

Thdrt

5:28) ερχεται] ελευσεται sing.

εν η] οτε sing.

5:29) εκπορευονται] εκπορευονται sing.

5:30) κρινω] praem et (once) sing.

5:31) μαρτυρω περι εμαυτου] εμαυτω μαρτυρω (once)
sing.

ουκ εστιν αληθης] ουδεν εστιν (once) sing. (see

Jn. 8:54)

5:32) αλλος εστιν] εστιν ο πατηρ μου (once) sing.

] αλλ εστιν (once) sing. (because of context)

περι εμου¹] μοι (once) sing.

5:35) υμεις δε] ου sing.

αγαλλιασθηναι προς ωραν] προς ωραν αγαλλιασθηναι

892. (AWX^b 472.476.485.954.1241.1675. a ff²

Chr Hil)

εν] om Θ

5:36) α εγω ποιω] om 38.314.453.544.1241. a ff² 1 Ath

5:43) εληλυθα] pon p μου (once) sing.

5:46) γαρ] om sing. (because out of context)

περι γαρ εμου εκεινος] εκεινος περι εμου sing.

6:26) αμην²] om sing.

6:27) υμιν δωσει] δωσει υμιν 13.69.124.543.7.230.249.

423.430.659.743.788.869.983.1293.1424.1689.

a b f q for Sy^{pesh hier} (ND e ff² Sy^c)

6:31) το μαννα εφαγον εν τη ερημω] εν τη ερημω εφαγον το

μαννα (LNV 13.69.124.543.33.138.213.230.249.

251.314.397.423.430.477.482.544.743.788.869.

983.994.1093.1223.1241.1574.1689. a ff² 1 r¹

vg(pauc) Sy^{s hier} Cop^{bo} Arm Chr Cyr)

6:35) πειναση] πεινηση sing.

6:37) τον] add γαρ (once) sing. (because out of context)

6:38) οτι] εγω (once) sing. (because out of context)

ex] απο (once) ABLTW@ 13.69.124.543.33.213.230.
254.788.983.1071.1241.1321.

το θελημα²] om sing.

με] add πατρος DX^b 047.4.71.472.661.700.713.392.
1010.1555.1573.1639. a b d e ff² r¹ Sy^c s hier

Bas Tert Ath

6:44) ο πατηρ ο πεμψας με] ο πεμψας με πατηρ (once)
sing.

πεμψας με] ουρανιος (once) Naass

και εγω] καγω NBCDLNW@Y 1.209.1582.33.138.185.
249.314.397.423.430.565.579.743.869.872.994.
1010.1071.1170.1241.1242.1293.2193. Cyr

τη εσχατη] praem εν ABCDEGHIKLNSTUVX^bΓΘΔΗΥΖ
047.1.118.209.1582.22.13.69.124.543.4.7.21.
28.33.71.138.195.213.229.230.245.249.262.267.
280.291.314.397.399.423.440.472.475.476.477.
482.485.489.544.565.579.655.659.660.661.700.
713.726.743.783.945.954.983.994.1010.1071.
1093.1170.1187.1198.1194.1200.1207.1216.1219.
1223.1241.1242.1279.1293.1321.1346.1355.1375.
1424.1555.1573.1574.1579.1675.1699.2145.2193.
a b c d f ff² g² l q r¹ s aur vg Cop^{sa} bo Got

Chr Cyr

6:45) του] om The reading of the T.R. has support only in a few late MSS which cannot be determined so that the witnesses which support Did. cannot be listed.

6:46) πατερα¹] θεον (once) sing.

παρὰ] εκ 1.118.209.1582.22.565.872.2193. Cyr

Chr (see Jn. 8:47)

6:51) εκ του] εξ sing.

6:54) αιωνιον] εν εαυτω sing.

6:55) αληθως] αληθης N^cBCF⁸KLTHV 1.118.209.1582.22.13.

69.71².138.185.213.229.230.249.280.291.314.

397.423.430.477.482.495.489.544.565.579.660.

713.743.783.869.945.993.994.1010.1071.1093.

1188.1219.1223.1241.1293.1346.1355.1424.2193.

q tol mm Cop^{sa} bo Arm Clem Or Or^{int} Eus Bas

Chr Cyr Apollin

6:57) καγω] εγω (once) sing. (because out of context)

6:58) τραγων] φαγων sing. (see Jn. 6:51)

6:62) ουν] om N* (a b e l q) Ta (or because out of context)

6:63) το πνευμα] αυτος (once) sing. (because out of context)

εγω] om c Cyr Tert

λαλω] λελαληκα (once) NBCDKLNTU.X^bΘΗΥ 1.118.209.

1582.22.13.69.124.543.7.33.213.229.230.270.

280.473.482.489.544.565.660.726.738.872.983.

1071.1095.1188.1200.1219.1223.1241.1321.1346.

1375.1689.2193. a b c d e f ff² g² l q r¹ δ

aur vg Sy^c s pesh hier Cop^{bo} Aeth Arm Got Or

Or^{int} Eus Ath Cyr Chr Tert

] ελαλησα (once) sing.

6:70) ουκ] ουχι N Epiph

εγω] om sing.

υμας τους δωδεκα] τους δωδεκα υμας (1 Epiph)

εξ υμων εις] εις εξ υμων - unus ex vobis ^{CD}

b c d e f g² q Chr (Epiph)

7:18) αδικια εν αυτω ουκ εστιν] non est injustitia apud

eum (IX 185.213.397.892. c ff² Sy^c Aeth Clem)

7:37) εαν] ει W Ath

7:39) ειπε] ελεγεν (twice) N c ff² l q Chr Cyr Hil

Thdrt

πνευματος] praem αγιου (once) sing.

γαρ] om (once) sing. (because out of context)

αγιου] add datus (once) BX^b e q vg Sy^s hier Or^{int}

Eus (254.)

ο] om NEDECHALLNSTUVWAX^bΓΑΘΑΠΥΖ 047.1.118.209.

1582.22.13.69.124.543.4.7.21.28.33.138.185.

213.229.230.245.249.251.262.270.280.291.314.

397.399.423.430.440.473.476.477.482.485.489.
 544.565.579.655.659.660.661.700.713.726.743.
 788.892.945.954.983.994.998.1010.1071.1093.
 1170.1187.1188.1194.1200.1207.1216.1219.1223.
 1241.1242.1279.1293.1321.1346.1355.1375.1424.
 1555.1573.1574.1579.1675.1699.2145.2193. Or
 Ath Chr Cyr Hesych Thdrt

ουδεπω] ουπω NBDΘ 64.66.71. Or Ath

7:40) αληθως] om sing.

8:12) εγω] add γαρ (once) sing. (because out of context)

ακολουθων] περιπατων εν (once) sing.

ακολουθων εμοι] me sequitur 1689. a b f

ου μη περιπατησει εν τη σκοτια] εν τη σκοτεια
 ου μη μεινη (once) sing.

8:14) περι εμαυτου] εμαυτω (once) sing.

αληθης εστιν η μαρτυρια μου] η μαρτυρια μου αλη-
 θης εστιν BW 047.157.314.954.998.1188.1424.
 1675. b Cop^{sa} Arm Or Chr Faust

8:20) απ εμαυτου ποιω ουδεν] ουδεν απ εμαυτου ποιω
 sing.

8:34) πας] add γαρ (once) Clem (because out of context)
 εστι της αμαρτιας] αυτης εστιν (once) sing.

8:36) οντως] om sing.

8:39) ει] add γαρ sing. (because out of context)

του αβρααμ ητε] ητε του αβρααμ sing.

τα εργα του αβρααμ εποιειτε αν] εποιειτε αν

του αβρααμ τα εργα sing.

8:40) δε] om (once) sing. (because out of context)

ζητειτε με] με ζητειτε (twice) sing.

λελαληκα] loquor (once) sing.

8:42) γαρ¹] om sing. (because out of context)

8:44) υμεις] praem αλλ sing. (because of context)

πατρος¹] praem του ΝΒCDEFGHΛNSUVX^b ΓΔΕΑΠΥΩ 047.

1.118.209.1582.22.69.124.346.543.4.7.21.28.

33.71.138.185.229.230.245.249.251.262.270.280.

291.314.397.399.423.430.440.472.473.476.477.

482.439.544.565.579.655.659.660.661.700.713.

726.743.788.945.954.983.994.998.1010.1071.

1093.1170.1187.1188.1194.1200.1207.1216.1219.

1223.1241.1242.1279.1293.1321.1346.1355.1375.

1424.1555.1573.1574.1579.1675.1689.2145.2193.

Clem Or (Epiph)

] add υμων S^{mg}X^bΔ² 124.138.473².477.544.

1093.1170.1216.1242.1279.1574.1579. Clem Or

Bas Epiph Chr (Gall)

του διαβολου εστε] εστε του διαβολου sing.

εκεινος] add γαρ sing.

ην] εστιν 131.60.659. Ir^{int} ferat Or

ουκ εστιν αληθεια] αληθεια ουκ εστιν DX^bΓ 213.

440. b d q Or Cyp

8:49) αλλα] εγω sing. (because of context)

8:54) εγω] om (once) sing.

ουθεν] εν αυτοις (once) sing.

8:58) υμιν] σοι sing.

κριν] προ του sing.

αβρααμ] τους αιωνας sing.

10:8) παντες] om D b l fos Quaest

προ εμου ηλθον] ηλθον προ εμου ^NABDKLWXΛΠΥ

13.69.346.543.4.33.71.135.213.229.230.249.

251.262.270.280.397.423.440.473.477.482.489.

579.655.700.726.743.788.892.983.1197.1188.

1194.1216.1219.1223.1241.1279.1321.1346.1355.

1555.1573.1579.1689. gat Cop^{bo} Aeth Arr Sl

Or Isid Hesych Lucif Faust Hier

εισι] ησαν 6.63.71.116.248.253.254.259.1093.

1354. Arm Hier

ηκουσαν] ηκουσεν ^{Lx}45 1071. Or

10:15) τον πατερα] αυτον sing.

προβατων] add meis b c e f ff² g² l vg(pler)

Sy^{hier} Cop^{sa} bo Ath

10:18) αυτην¹] την ψυχην μου (once) sing. (because out of context)

ακ εμαυτου] om (once) sing.

θειναι αυτην] την ψυχην μου θειναι (once) (Ψ

1360.1689.) (because out of context)

10:27) προβατα τα εμα] εμα προβατα (twice) sing.

φωνης μου] εμης φωνης (twice) sing.

The quotation of this verse in col. 889 is very free but the following variant is noteworthy:

ακουει] ακουουσιν (once) NBLWX 13.69.124.346.543.

33.157.213.230.249.317.397.423.579.743.793.

892.1071.1241.1321.1360. Ps-Clem Gall Or Bas

Chr Cyr

10:30) εσμεν] om (once) sing.

10:36) του] om NDEGWD⁴⁵ 69.124.4.28.472.1223. Eus Chr
Cyr Ps-Ath Dam (251.1093.)

11:25) η αναστασις και η ζωη] η ζωη και η αναστασις
(twice) sing.

11:26) και²] ο sing.

ου μη αποθανη] ζησεται sing. (see Jn. 11:25)

11:43) δευρο] add ex ταφων sing.

12:19) κοσμος] add ολος DLQX^{9V} 13.69.124.346.543.7.33.

138.213.230.249.314.317.397.423.440.655.743.

788.892.954.994.1071.1170.1183.1241.1293.1321.

1689. a b c d e f ff² g² l r¹ δ aur vg Sy^s

pesh hier Cop^{bo} Arm Aeth Nonn And

12:24) αμην²] om sing.

εις την γην] om sing.

δε] add πεσων sing.

πολυν] πλειονα sing.

12:28) εδοξασα] add σε (once) sing.

12:32) καγω] om sing.

εαν] οταν 157.254.1241. Or Ath Bas Chr Caes

υψωθω] praein γαρ sing. (because out of context)

εκ της γης] om 317.

12:35) περιπατετε εως το φως εχετε] donec lumen habetis ambulate sing.

περιπατετε] add in lumine sing.

σκοτια υμας] vos tenebrae D a d

12:36) εως] ως NABDLWON*Y 33.42.108.138.489.579.1219.

1346.1355.2145. Aeth Ath

12:37) δε] om (once) G (or because out of context)

αυτου] του ιησου et pon p πεποιηκοτος sing.

(because out of context)

εμπροσθεν αυτων] om sing.

επιστευον] επιστευσαν G 13.69.124.346.185.230.

473.788.1321. a e f r¹ Sy^{pesh} Eus

αυτον] add οι ιουδαιοι sing. (because out of context)

12:38) ο λογος ησαιου του προφητου πληρωθη ον ειπε]

πληρωθη το ρηθεν δια ησαιου sing. but

του προφητου] om 13.69.346.543.245.249.783.1689.

r¹ Chr

12:39) ηδυναντο] εδυναντο DKLTW 13.124.346.543.229.

230.270.280.291.314.473.489.544.713.726.788.

892.954.1200.1219.1223.1321.1346.1355.1575.

2193.

παλιν] om sing.

12:40) πεπωρωκεν] επηρωσεν N^hΠ 482.1219.1355.

επιστραφωσι] επιστρεψωσι KLTW^hΠ 543.213.230.

270.482.726.738.1200.1219.1223.1293.1321.

1375.1689. Ath Eus (13.69.124.346.)

ιασωμαι] ιασομαι NABDEFGHK.SU*^hXLATW 13.69.124.

346.543.4.28.33.213.230.245.262.280.399².

461.473.477.482.489.655.700.788.892.998.1010.

1170.1187.1198.1207.1216.1219.1241.1242.1279.

1295.1321.1346.1573.1579.1689.2193. Eus

12:41) ταυτα] add δε (twice) D 249.317.397.423.743. r¹

Chr H11

ησαιας] om (once) sing. (because out of context)

12:46) πιστευων εις εμε] ακολουθων μοι sing.

12:49) εξ] απ (once) X^b 1.118.209.1582.22.13.69.124.

346.543.230.291.565.788.872.1354.1689.2193.

a e 1 Cyr Tert (L 660.)

εξ εμαντου] αφ εαυτου (once) sing.

πεμψας με] om sing.

μοι εντολην] εντολην μοι W 1.118.209.1582.565.

εδωκε] δεδωκεν NAB^hXX^bΨ 1.118.209.1582.22.13.

69.124.346.543.33.213.230.565.579.660.788.

1093.1241.1279.1321.1355.1689.2145.2193. Cyr

13:13) υμεις] add γαρ (once) sing. (because out of context)

φωνειτε με] me vocatis (once) sing.

ο διδασκαλος και ο κυριος] ο κυριος και ο δι-

δασκαλος (twice) C²EFGHMA 13.69.346.543.4.

28.33.71.106.138.157.195.213.230.249.251.262.

314.317.397.423.440.472.477.660.743.788.892.

994.1071.1093.1187.1194.1216.1241.1321.1354.

1573.1689.2193. a Sy^{hier} Ath Chr Cyr Amb

λεγετε] facitis (once) sing.

13:35) αγαπην εχητε εν αλληλοις] αγαπατε αλληλους

047.69.124.185.314.788. Sy^{s(mg)} Arm Chr Cyr

(see Jn. 13:34)

14:6) η¹] om (once) sing.

14:9) εωρακως εμε] εμε εωρακως (twice) sing.

εωρακως] videt et εωρακε] videt (once) sing.

εωρακε] add et (twice) a b c f ff² g² q vg Ir^{int}

Or^{int} Tert Novat Lucif Hil Aug

14:10) δε] om V (or because out of context)

ο³] om (twice) BL 713.1321. b e ff² g² vg Or Ath

Cyr Aug

εν εμοι μενων] μενων εν εμοι (twice) sing.

αυτος] om (twice) e Tert (NBD Cop^{sa bo})

14:11) μοι] om 291.700. ff² g² vg Sy^{pesh} Chr Cyr Tert
Ta

14:16) και εγω] καγω NBDQV 1.209.1582.138.237.251.254.
565.579.713.872.1071. Cyr Epiph

πατερα] add meum (once) sing.

μενη] η (twice) - sit LQXV 33.213.249.317.397.

423.743.1071.1188.1321. e Syc s(mg) pesh

Cop^{bo} Got Eus Cyr Hier (NB a b c f ff² q Chr
Novat Lucif Victorin Hil)

εις τον αιωνα] om (once) sing.

14:17) εσται] εστιν (once) BD*W 1.1582.22.69.251.254.

291.565.660.1093. a b c d e f ff² l q r¹ δ

aur tol Sy^c pesh Got Lucif

14:21) εχων] audit (once) sing.

τας εντολας] verba (once) sing.

τηρων] ποιων (once) sing.

αγαπων με¹] me diligit (once) sing.

14:23) αγαπα με] me diligit (twice) sing.

τον λογον μου] mea mandata (once) sing.

] τας εντολας μου - mandata mea

(once) 251.

τηρησει] τηρει (once) sing.

] custodit (once) (MGHX 13.69.346.543.

213.230.348.440.477.1241.1355.)

αγαπησει] diligit (G)

προς αυτον ελευσομεθα] ελευσομεθα εγω και

ο πατηρ - veniemus ego et pater (three times)

(998) (or because out of context)

] ελευσομεθα εγω και

ο πατηρ μου (once) sing. (because out of context)

ποιησομεν] ποιησομεθα (twice) NBXKΠ² 1.1582.13.

69.346.543.33.138.174.213.230.249.254.314.

317.397.423.565.579.743.788.892.994.1010.

1071.1689. Or Gall Eus Ath Epiph Cyr Thdrt

14:24) πατρος] om 13.69.543.230.472.788. Sy^s Chr

14:26) δε] om (once) sing. (because out of context)

το αγιον] om (once) sing.

ο²] ον (once) N^cLX 213.314.713. Chr (or because
of context)

ονοματι μου] εμω ονοματι (once) sing.

εκεινος] αυτος (once) sing.

υμας διδαξει:] διδαξει υμας (once) 346.213.245.

q Eus

παντα¹] om sing.

υπομνησει:] αναμνησει sing.

υμας²] om sing.

14:28) ειπον²] om MABDK*LXΠΥ 1.1582.13.69.124.346.543.

33.213.229.230.270.290.314.317.473.492.499.

565.579.726.788.892.1010.1093.1200.1219.1241.

1293.1321.1346.1375.1689.2193. a b c d e f fr²

g² l q r¹ δ aur vg Sy^c s pesh hier Cop^{bo} Got
 Arm Aeth Or Eus Ath Epiph Chr Cyr Nonn Cyp
 o] add πεμψας με sing.
 μου¹] om ^NCABD^{*}LX^W 1.1582.33.64.138.157.213.314.
 397.565.892.994.1010.1071.1093.1321. b c d e
 ff² g² l vg Sy^{hier} Aeth Ath Chr Cyr Dial
 Ir^{int} Or^{int} Tert Cyp Hil Or Ad

- 15:2) The quotation in col. 1157 is not literal, but
 the following variant is noteworthy:

πλειονα καρπον] καρπον πλειονα BLM^{*}X^W 33.157.
 213.317.397.579.892.1010.1071.1293. a b c d
 e f ff² g² l q r¹ δ aur vg Clem Eus Cyr Or^{int}
 Novat Hil

- 15:15) o¹] add γαρ (once) sing. (because of context)

αυτου ο κυριος] ο κυριος αυτου NX^b 7.157.473.
 544.700.789.1071.1207.1321.1689. a b c d e f
 ff² g² l q r¹ δ aur vg Or Chr Ir^{int}

- 15:16 or 19) εξελεξαμην υμας] υμας εξελεξαμην (once)
 sing.

- 15:19) εκ του κοσμου ητε] essetis ex mundo sing.

οτι δε] nunc autem sing.

εκ του κοσμου ουκ εστε] non estis ex mundo sing.

εκ του κοσμου³] om sing.

- 15:24) τα εργα μη] μη τα εργα sing.

πεποιηκεν] εποιησεν ^bNABDI^bKLX^{CPW} 047.1.1582.13.

69.124.543.33.213.230.249.251.270.314.317.

423.482.489.579.743.783.872.892.1219.2145.

2193. Chr

15:26) δε] om (once) ~~NBA~~²² 565.579. e 1 Cop^{bo} Sy^{hier}
Chr Epiph Novat Hil (or because out of con-
text)

ο¹] ille (once) sing.

παρα του πατρος¹] om (once) sing.

] add μου (once) A*vid. ~~DI~~* 33.

42.185.270.473.482.544.579.713.1219.1346².

1355.2193. a c d ff² Sy^{pesh} Cop^{sa bo} Novat

Amb Ta

16:12) λεγειν υμιν] vobis dicere (once) ~~NBLY~~⁷ 118.209.

33.213.579.892. b c e f ff² g² 1 Or Or^{int}

Theognost Gall Ath Cyr Tert Hil Aug

δυνασθε] add ea (once) D a b c d e ff² Cop^{bo}

Or^{int} Tert Hil

16:13) δε] om (once) DW 473. d e r¹ Arm Or Cyr Tert Hil

(or because out of context)

εχεινος] om (once) sing.

υμας] om (once) sing.

πασαν την αληθειαν] την αληθειαν πασαν (once)

ABY Or Cyr Eus

] πασαν αληθειαν (once) sing.

ου γαρ λαλησει αφ εαυτου] αφ εαυτου ου λαλησει

(always in Greek) sing.

αν ακουση] audiet BDE*HWYΘΥ 1.1582.213.397.435.

579.1010.1071.1321.1689. g² vg Or Eus Mcell

Ath Cyr Epiph Victorin

16:15) ειπον] add vobis (once) NCLNΘ 138.213.249.314.

317.397.423.743.994.1071.1093.2193. a e f

fr² q r¹ Cop^{bo} Sy^s pesh hier Arm Aeth Cyr

Nonn Ta

οτι:] om (once) sing.

16:27) θεου] πατρος N^{ca}BC*DLX 77.138.249.314.317.397.

423.743.994.1321. Sy^{pesh} Cop^{sa} bo Cyr Ta

(see Jn. 16:28)

16:30) οιδας παντα] παντα οιδας sing.

16:32) πατηρ] add μου VY 69.346.543.230.247.477.659.

788.1241.1279.1579.1689.2145. q Cop^{bo}

17:1) εληλυθεν η ωρα] om (twice) sing.

17:3) δε] om (once) L Sy^s (or because out of context)

μονον] add και (once) b Cyp Novat Victorin

17:5) ου] om (four times) 346.1355. Cop^{sa} Or

πατερ] om (once) sing.

παρα σεαυτω] om (twice) sing.

προ του τον κοσμον ειναι παρα σοι:] παρα σοι προ

του τον κοσμον ειναι (once) (D a f Sy^{pesh}

Or Ir^{int} Cyp Hil Ta)

παρα σοι] om (once) Sy^s

17:6) δεδωκας¹] εδωκας NABDKLNWΘΠ 157.185.235.489.579.

1219.2145. Eus Chr

εκ του κοσμου] om sing.

δεδωκας²] εδωκας NABDKLWΘΠV 1582.124.346.543.28.

230.482.489.1071.1219.1293.1355.2145. Chr

17:10) τα εμα παντα] παντα τα εμα (once) sing.

παντα] om (once) sing.

17:12) εν τω κοσμω] om NBC*DLW 1.1582.1071. b c d e ff²

g² vg Cop^{sa} bo Cyr Hil Aug

αυτους] add και ο πονηρος ουχ ηπτετο αυτων sing.

(from I John 5:18)

εξ αυτων απωλετο] απωλετο εκ των μαθητων μου

sing. (because out of context)

17:17) αγιασον] praem pater sancte (once) Δ Cyr (Sy^{pesh}

Pers Gall Ta)

σου] om (once) N*ABC*DLWΘΠ² 1.1582.579.660.

a b c d e f g² r¹ δ aur vg Sy^s hier Cop^{sa} bo

Got Cyr (Gall)

ο λογος] praem πατερ (once) sing.

] praem quia (once) sing.

17:19) εγω] om (once) NAW 71.248.579.700.738.1093.

b c e q r¹ fos Sy^s Cop^{sa} Aeth Ath Chr

και αυτοι ωσιν] ωσιν και αυτοι (once) NABC*DKL

~~ΝΑΥΥ~~Π 1.1582.13.69.124.346.543.33.213.230.
 270.317.397.482.489.579.789.892.1071.1093.
 1188.1219.1241.1321.1346.1355.1375.1689.2193.
 c d f g² q r¹ δ aur vg Sy^{pesh} hier Cop^{bo} Got
 Arm Aeth Ath Cyr

] ωσιν αυτοι (once) 544. a b e

Victorin

17:24) πατερ ους δεδωκας μοι θελω] θελω πατερ sing.

κακεινοι] και ουτοι sing.

17:25) και¹] om (once) D b c d f q r¹ Sy^{hier} Aug

19:15) απον απον] αιρε αιρε (Or)

19:28) μετα τουτο] ως sing. (because out of context)

ιησους] χριστος sing.

παντα ηδη] ηδη παντα ABDSUPPLUXYNIV 33.185.489.

579.892.954.1071.1093.1170.1219.1223.1242.

1321.1346.1355.2193. d am em fu ing mm Cop^{bo}

20:17) δε] om A Or Eus Ta (or because out of context)

και³] om sing.

20:23) αυτοις] om sing.

Part IV.

EVALUATION AND ANALYSIS.

1) Singular readings.

Before the data, presented in this study, is evaluated it is to be borne in mind that Didymus lived in the fourth century A.D. in Alexandria, the city where Athanasius was bishop from 326 to 373, where Cyril was patriarch from 412 to 444, holding the position of the head of the Catechetical School which, before him, Clement (150-213) and Origen (185-254) occupied.

It is necessary to emphasize again that Didymus was blind and therefore handicapped in his work.

These two considerations have to be kept in mind for an interpretation of the data.

The high number of singular readings is striking at first sight. It has been noted previously that there are many allusions and loose quotations in the writings of Didymus which increase the impression that Did. is quoting the Gospels very freely and is not always bound to the literal wording of the Scriptures. The examples, given in the introduction¹, could be easily multiplied. The blindness of Didymus which forced him to quote from memory more often than is conducive to scholarly writ-

1. See above, p. 3.

ing, accounts for this fact to a large extent as well as for many of the singular readings. The policy employed in this study has been to obtain as many variants, supported by N.T. witnesses, as possible in order to have a broad basis on which to build a theory. Therefore many quotations have been included which are rather free but which definitely show one or more specific readings of Did. Jn. 1:18 may be used as an illustration: Did. always says θεος instead of υιος so that it cannot be doubted that this is his reading. But in order to list this variant it also is necessary to list his paraphrases of εις τον κολπον which are εν τω κολπω, εν τοις κολποις, εν κολποις. These are counted as three singular readings because they are not supported by any known MS as far as it can be determined by the editions of the N.T. available at this time. It must be considered possible that further discovery of MSS will bring to light more support for some of the singular readings but until this time arrives they have to be counted as singular readings. Noted as singular readings in part III also are variations which arise out of contextual necessity. This is the case with additions or omissions of particles such as δε, γαρ, etc. or e.g. with the substitution of την ψυχην μου for αυτην in Jn. 10:18, and similar variations. If they are to be noted at all they are to be noted

as singular readings. An explanation has been set in parentheses after the remark sing., not as a definite judgment but rather as a possible conjecture. Others may be due simply to the translator in the Latin texts. A few seem to be mistakes in the tradition. The number of truly singular readings, discounting these variations and paraphrases, is therefore much smaller and more compatible with results, obtained in similar studies. The following table gives an analysis.

Table 1.

	Mt.	Mk.	Lk.	Jn.
Number of variants between Did. and T.R.:				
	171	14	100	292
Variations from contextual necessity:				
	15	2	5	31
Paraphrases:	12	--	3	17
Variations of translation:				
	--	--	2	15
Possible mistakes:	3	--	--	2
Truly singular readings:				
	45	5	30	101
Left for analysis:	96	7	60	126

2) Statement of the problems.

Textual criticism today works on the hypothesis that the so-called 'Neutral' text, represented by NBCL W(Lk. Jn.) Z(Lt.) ΔΨ(Lk. Lk. Jn.) 33. 579.(Lk. Lk. Jn.) 892. 1241. is the text which was prevalent in Egypt in the third and fourth centuries. As proof for this hypothesis, its close affinity with the Coptic translations in its two dialects, Sahidic and Bohairic, is cited. The dates of these translations are controversial. The following table shows the principal opinions¹.

Table 2.

	Sahidic	Bohairic
Horner	2 nd century	?
Gregory	2 nd century	?
Kenyon ²	ca. 200	ca. 200
Hyvernat	early 3 rd century	late 2 nd century
Hoskier	?	early 3 rd century
Lagrange	3 rd century	3 rd century
Hatch	late 3 rd century	4 th century
Vaganay	before 275	6 th or 7 th century
Streeter ³	?	6 th century
Burkitt, Leinoldt, Baumstark, Guidi	early 4 th century	7 th century

1. Compiled from Hatch, Minuscule Manuscripts, p. 50f.

2. Kenyon, Handbook, p. 154.

3. Streeter, Four Gospels, p. 607.

But whatever the date, it is certain that they originated in Egypt, and the fact is pretty well established that they, for the most part, align themselves with the 'Neutral' text although in Cop^{sa} 'Western' readings cannot be denied. An argument in favor of the hypothesis suggesting connection of the 'Neutral' text with Egypt also is the use of it by the Egyptian church fathers of that period, viz. Clement, Origen, Athanasius, Cyril.

More recently, however, it has been discovered that the 'Western' text was used in Egypt in the second and early third century. This becomes clear, for instance, in the investigation of Clement's text by Barnard¹, although Lagrange asserts that Clement in his longer quotations used the 'Neutral' text². Furthermore the papyri, found in Egypt, attest 'Western' influence³. p⁴⁵, written during the lifetime of Origen or not much later in Egypt according to Kenyon⁴, shows

a strong affinity with the Caesarean group, and especially with W, in Mark; a less close association in Luke, ... and a more frequent alliance, first with BL, and in the next place with D and N; and in John an almost equal adherence to MB, D, and ©, but with a noticeable leaning to D and © in particular readings.⁵

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1. Barnard, Biblical Text of Clement, Texts and Studies V, p. XI.
 2. Lagrange, Introduction II, p. 177f.
 3. Casey, Patristic Evidence, NT Manuscript Studies, p. 70.
 4. Kenyon, Chester Beatty, p. XVIII.
 5. Kenyon, op. cit., p. XVII.

Sanders states on p³⁷:

The real affiliations of the papyrus are with the Western text, which in the main represents the second-century text, varying somewhat in the different provinces of the Empire.¹

Sanders also shows the supremacy of the 'Western' text in the third century in Egypt in an excellent study, based on 130 fragments on papyrus and parchment from the third to the tenth century. Down to the sixth and seventh century, the Alexandrian text shows a steady growth².

What has Did. to say toward a solution of these problems? Here is a voice of the fourth century, speaking from Egypt. If it can be shown that Didymus' quotations contain a large percentage of 'Neutral' readings, or in other words, that the main representatives of this textform have a high frequency of agreement with Didymus' readings, then this study makes a small contribution toward the solution of this major problem of textual criticism.

3) Tabulation of support.

In order to determine the distinctive character of Didymus' text, all the witnesses, listed in support of

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1. Sanders, Early Papyrus Fragment, HTR XIX, p. 223.
 2. Sanders, Egyptian Text, HTR XXVII, p. 97f.

Didymus' readings in part III are tabulated below in order of the highest support, regardless of whether uncial, minuscule, version or church father. This has to be done for each Gospel separately, because the support which a witness gives to Did. in one Gospel often is different from its support in another Gospel. But it is helpful to set the Gospels in parallels so that significant differences may be easily discerned. Later corrections of the witnesses are listed separately (N^c , B^2 , etc.). Or^{int} , Ir^{int} are added to Or, Ir, unless both Or and Or^{int} or Ir and Ir^{int} occur in the same variant. The left margin gives a continuous numbering.

Table 3.

		Mt.	Mk.		Lk.		Jn.	
1	Or	35	1424.	5	N	24	B	43
					N^a	2		
					N^{cb}	1		
2	B	28	517.	4	L	23	D	41
	B^2	1					D^{supp}	1
3	c	28	872.	4	579.	21	Or	41
4	N	27	1675.	4	B	20	L	40
	N^c	1			B^3	1		
5	b	27	N	3	1	18	N	38
							N^c	6
							N^{ca}	1

	At.		Mk.		Lk.		Jn.	
6	ff ¹	26	B	3	1582.	17	W	38
7	g ¹	26	L	3	Cop ^{bo}	17	Cyr	38
8	Chr	26	V	3	1.	16	Chr	33
9	D	24	22.	3	700.	16	69.	32
	D ^{supp}	2						
	D ^{mg}	1						
10	a	23	106.	3	Cop ^{sa}	16	788.	32
11	l	23	349.	3	b	15	b	32
12	Cop ^{sa}	23	565.	3	22.	14	33.	30
13	d	22	892.	3	1071.	14	213.	30
14	l.	21	954.	3	2193.	14	230.	30
15	1582.	21	2145.	3	Or	14	579.	30
16	Cop ^{bo} and in some MSS	21	Arm	3	D	13	e	30
17	892.	20	C	2	892.	13	ff ²	30
	892 ^{mg} .	1						
18	aur	20	D	2	c	13	13.	28
19	Cyr	20	G	2	e	13	124.	28
20	1424.	19	A	2	131.	12	a	28
21	h	19	W	2	157.	12	V	27
22	vg and in some MSS	19	Y	2	1241.	12	543.	27
		15						
23	700.	13	A	2	d	12	1071.	26
24	q	13	Θ	2	vg	12	1241.	26

	mt.		Lk.		Lk.		Jn.	
25	Sy ^c	18	Π	2	Cyr	12	1321.	26
26	Sy ^s	18	Σ	2	W	11	1689.	26
27	Θ	17	Φ	2	Ψ	11	1	26
28	788.	17	047.	2	ff ²	11	c	25
29	933.	17	1.	2	Sy ^s	11	1582.	24
					Sy ^s mg	2		
30	Aeth	17	118.	2	Aeth	11	f	24
31	Ir	17	209.	2	Clem	11	1.	23
32	L	16	1582.	2	209.	10	314.	23
33	f	16	124.	2	346.	10	397.	23
34	ff ²	16	265.	2	543.	10	q	23
35	Δ	15	291.	2	230.	10	Cop ^{bo}	23
36	209.	15	399.	2	788.	10	A	22
							A ^{*vid.}	1
37	174.	15	473.	2	983.	10	Π	22
							Π ²	2
38	230.	15	489.	2	f	10	d	22
39	Sy ^{pesh} and in 1 MS	15 2	579.	2	q	10	X	21
40	Arm	15	661.	2	Sy ^{pesh}	10	1219.	21
41	Clem	15	713.	2	118.	9	2193.	21
42	Σ	14	726.	2	13.	9	r ¹	21
43	13.	14	827.	2	69.	9	Θ	20
					69 ² .	1		

	mt.		Mk.		Lk.		Jn.	
44	124.	14	1038.	2	33.	9	346.	20
45	346.	14	1194.	2	265.	9	249.	20
46	565.	14	1200.	2	1604.	9	892.	20
47	Eus	14	1219.	2	a	9	1093.	20
48	W	13	1241.	2	Arm	9	Ath	20
49	22.	13	1278.	2	X	8	423.	19
50	1402.	13	1342.	2	II	8	482.	19
51	1675.	13	1354.	2	124.	8	565.	19
52	C	12	1375.	2	489.	8	743.	19
	C^2	2						
	C^3	1						
53	A	12	1391.	2	1219.	8	g^2	19
54	m	12	1396.	2	1689.	8	Eus	19
55	II	12	1515.	2	C	7	489.	18
56	118.	12	1555.	2	K	7	138.	17
57	543.	12	1579.	2	E	7	1293.	17
58	33.	12	2193.	2	213.	7	1355.	17
59	157.	12	c	2	473.	7	vg and in some LSS	17 3
60	489.	12	ff^2	2	477.	7	Sy ^s	17
							Sy ^s mg	2
61	517.	12	1	2	1093.	7	Sy ^{hier}	17
62	954.	12	Sy ^{pesh}	2	1346.	7	K	16
63	1579.	12	Sy ^{hl}	2	1424.	7	1010.	16

	nt.		Mk.		Lk.		Jn.	
64	k	12	Cop ^{bo} and in some MSS	2 1	s ²	7	Sy ^{pesh}	16
65	Geo ^A	12	Epiph	2	i	7	x ^b	15
66	Geo ^B	12	A	1	r ¹	7	185.	15
67	Bas	12	E	1	M	6	1346.	15
							1346 ² .	1
68	H11	12	H	1	R	6	H11	15
69	21.	11	M	1	229.	6	C	14
							C ²	1
70	71.	11	S	1	280.	6	N	14
			s ²	1				
71	229.	11	U	1	482.	6	473.	14
							473 ² .	1
72	245.	11	V	1	544.	6	477.	14
73	399.	11	X	1	1012.	6	544.	14
	399 ^{cor.}	1						
74	477.	11	r	1	1047.	6	994.	14
75	1216.	11	2	1	1355.	6	Arm	14
76	1219.	11	059.	1	1574.	6	Tert	14
77	1604.	11	0112.	1	Sy ^c	6	209.	13
78	1689.	11	0116.	1	Bas	6	270.	13
79	r ¹	11	0192.	1	Ta	6	317.	13
80	Cyp	11	p ⁴⁵	1	A	5	660.	13
81	V	10	131.	1	7.	5	713.	13

	nt.		Lk.		Lk.		Jn.	
82	Γ	10	4.	1	28.	5	1188.	13
83	16.	10	16.	1	267.	5	1223.	13
84	262.	10	27.	1	270.	5	Aeth	13
85	265.	10	28.	1	565.	5	G	12
86	270.	10	33.	1	660.	5	22.	12
87	280.	10	59.	1	726.	5	251.	12
88	291.	10	67.	1	1194.	5	280.	12
89	482.	10	71.	1	1200.	5	983.	12
90	566.	10	115.	1	1375.	5	Cop ^{sa}	12
91	1012.	10	142.	1	1579.	5	Epiph	12
92	1187.	10	179.	1	8	5	M	11
93	1293.	10	201.	1	aur	5	118.	11
94	1391.	10	213.	1	Chr	5	4.	11
95	1555.	10	229.	1	N	4	700.	11
96	1573.	10	235.	1	245.	4	726.	11
97	Geo ¹	10	238.	1	262.	4	1170.	11
98	Ta	10	258.	1	291.	4	1375.	11
99	Z	9	262.	1	659.	4	2145.	11
100	251.	9	270.	1	713.	4	Ta	11
101	267.	9	273.	1	954.	4	E	10
102	544.	9	280.	1	990.	4	229.	10
103	659.	9	330.	1	1207.	4	291.	10
104	713.	9	372.	1	1223.	4	440.	10
105	1295.	9	440.	1	1279.	4	472.	10

	Mt.		Mk.		Lk.		Jn.	
106	1346.	9	461.	1	1396.	4	954.	10
107	1354.	9	472.	1	1675.	4	1200.	10
108	1375.	9	474.	1	2145.	4	1242.	10
109	Epiph	9	476.	1	Epiph	4	1279.	10
110	E	8	482.	1	E	3	1573.	10
	E ²	1						
111	U	8	485.	1	F	3	Sy ^c	10
112	Φ	8	495.	1	U	3	H	9
113	7.	8	506.	1	Θ	3	Λ	9
							Λ ²	1
114	213.	8	566.	1	047.	3	047.	9
115	273.	8	569.	1	p ⁴⁵	3	7.	9
116	440.	8	655.	1	4.	3	28.	9
117	473.	8	659.	1	11.	3	71.	9
							71 ² .	1
118	655.	8	692.	1	251.	3	659.	9
119	1010.	8	697.	1	440.	3	1216.	9
120	1279.	8	945.	1	945.	3	1579.	9
121	2145.	8	983.	1	998.	3	aur	9
122	e	8	998.	1	1216.	3	Clem	9
123	Sy ^{hl}	8	1012.	1	1555.	3	V	8
	Sy ^{hl} mgr	1						
124	Ath	8	1071.	1	1606.	3	157.	8
125	Aug	8	1082.	1	1654.	3	245.	8

	Art.		Mk.		Lk.		Jn.	
126	4.	7	1093.	1	Sy ^{hier}	3	262.	8
127	27.	7	1187.	1	Pers	3	430.	8
128	28.	7	1207.	1	Amb	3	655.	8
129	349.	7	1216.	1	Ath	3	661.	8
130	443.	7	1223.	1	Dial ^{maced}	3	1187.	8
131	661.	7	1279.	1	Ir	3	1555.	8
132	692.	7	1346.	1	Tert	3	1574.	8
133	726.	7	1355.	1	Thdrt	3	1675.	8
134	990.	7	1402.	1	G	2	8	8
135	1093.	7	1573.	1	H	2	U	7
136	1170.	7	1574.	1	16.	2	254.	7
137	1194.	7	1606.	1	21.	2	945.	7
138	1200.	7	1689.	1	71.	2	1194.	7
139	1515.	7	a	1	273.	2	1207.	7
140	r ²	7	b	1	300.	2	Got	7
141	Just	7	d	1	517.	2	Novat	7
142	Tert	7	f	1	1187.	2	S	6
							S ^{MG}	1
143	X	6	i	1	1360.	2	Y	6
144	Y	6	k	1	Got	2	r	6
145	69.	6	q	1	Antioch	2	A	6
146	476.	6	r ¹	1	Ari	2	476.	6
147	945.	6	aur	1	Eus	2	495.	6
148	1223.	6	vg	1	Hil	2	972.	6
			and in some MSS	2				

	Mt.		Lk.		Lk.		Jn.	
149	1365.	6	Cop ^{sa}	1	Just	2	1424.	6
150	1606.	6	Aeth	1	O ^a	1	Bas	6
151	m	6	Geo ¹	1	O ^e	1	Cyp	6
152	Sy ^{hier}	6	Geo ²	1	P	1	Gall	6
	Sy ^{hier**}	1						
153	G	5	Eus	1	Q	1	Ir	6
154	N	5	Just	1	S	1	Thdrt	6
	N ^{vid.}	1						
155	Q	5	Valentt	1	T ^{woi}	1	F	5
156	047.	5			V	1	T	5
157	237.	5			r	1	Q	5
158	372.	5			A	1	21.	5
159.	485.	5			A	1	399.	5
							399 ² .	1
160.	660.	5			Q	1	998.	5
161.	697.	5			27.	1	Aug	5
162.	1207.	5			64.	1	869.	4
163.	1241.	5			121.	1	Lucif	4
164.	1396.	5			191.	1	Victorin	4
165.	1588.	5			219.	1	Q	3
166.	S	4			225.	1	T ^b	3
167.	238.	4			239.	1	267.	3
168	435.	4			243.	1	1354.	3
169	1574.	4			248.	1	Amb	3

	Lt.		Lk.		Jn.
170	g ²	4	253.	1	Hier 3
171	n	4	254.	1	Nonn 3
172	Ps-Ath	4	348.	1	p ⁴⁵ 2
173	F	3	399.	1	42. 2
174	O	3	472.	1	64. 2
175	074.	3	476.	1	108. 2
176	243.	3	655.	1	248. 2
177	244.	3	661.	1	1360. 2
178	253.	3	716.	1	for 2
179	472.	3	826.	1	am 2
180	Dam	3	872.	1	fu 2
181	Dial	3	1038.	1	tol 2
182	Hip	3	1229.	1	mm 2
183	Lucif	3	1515.	1	fos 2
184	Ps-Clem	3	1573.	1	Faust 2
185	067.	2	s	1	Hesych 2
186	034.	2	Sy ^{hl}	1	r ^a 1
187	085.	2	Amphil	1	I ^b 1
188	p ¹⁹	2	Archel	1	p ²² 1
189	59.	2	Caes	1	131. 1
190	240.	2	Cyp	1	6. 1
191	241.	2	Dial	1	38. 1
192	248.	2	Gaud	1	60. 1
193	259.	2	Hier	1	63. 1

	Mt.		Lk.		Jn.	
194	343.	2	Lucif	1	66.	1
195	471.	2	Mac	1	77.	1
	471**.	1				
196	826.	2	Marc	1	106.	1
197	998.	2	Meth	1	116.	1
198	8	2			174.	1
199	for	2			235.	1
200	fers	2			237.	1
201	Got	2			247.	1
202	Sax	2			253.	1
203	Amb	2			259.	1
204	Const	2			265.	1
205	Eph	2			348.	1
206	Marcos	2			435.	1
207	Nyss	2			453.	1
208	Ps-Hip	2			461.	1
209	Synod ^{ant}	2			1515.	1
210	Valentt	2			gat	1
211	A	1			em	1
212	H	1			ing	1
213	P	1			Pers	1
214	p ¹	1			Sax	1
215	p ⁴⁵	1			Arr	1
216	p ^{53*}	1			Sl	1

Mt.			Jn.	
217	61.	1	Ad	1
218	99.	1	And	1
219	102.	1	Anollin	1
220	236.	1	Caes	1
221	242.	1	Dam	1
222	247.	1	Dial	1
223	252.	1	Heracl	1
224	347.	1	Isid	1
225	370.	1	Mccll	1
226	447.	1	Naass	1
227	470.	1	Nyss	1
228	475.	1	Paul ^{samos}	1
229	478.	1	Perat	1
230	484.	1	Ps-Ath	1
231	495.	1	Ps-Clem	1
232	569.	1	Quaest	1
233	654.	1	Syn ^{ancyr}	1
234	677.	1	Thdot	1
235	1214.	1	Theognostl	
236	1275.	1		
237	1412.	1		
238	1473.	1		
239	1549.	1		
240	gig	1		

	mt.	
241	fu	1
242	fr	1
243	Ad	1
244	Amphil	1
245	Aph	1
246	Cels	1
247	Clem ^{rom} et ^{2cor}	1
248	Cyr ^{hier}	1
249	Hier	1
250	Marc	1
251	Max	1
252	Op	1
253	Ps-Ign	1
254	Ptol	1
255	Thdrt	1
256	Vig	1
257	Vict	1

The small amount of variants in Ak. makes it impossible to speak of any type of text. One of them may be influenced by parallels, two look more like coincidences between Did. and Sy^{pesh} where dependence is certainly

excluded, and one is combined with a singular reading in such a way as to make it doubtful. Therefore, we must exclude Mk. for the present from further analysis.

4) Didymus and the 'Neutral' text.

The witnesses of the 'Neutral' text have the following standing in table 3:

Table 4.

Matthew:

witness	place	agreements with Did. against T.R.
Or	1	35
B	2	28
N	4	27
Cop ^{sa}	12	23
Cop ^{bo}	16	21
892.	17	20
Cyr	19	20
L	32	16
Δ	35	15
Clem	41	15
C	52	12
33.	53	12
Z	99	9
Ath	124	8
1241.	163	5

Three out of the first four places are taken by 'Neutral' witnesses. Origen, by far, is closest to Did. One reading, namely ἐξ οὐρανοῦ instead of ὑμῶν ὁ ἐν τοῖς οὐρανοῖς in Mt. 7:11 is found only in Origen. But it also can be explained by the influence of the parallel in Lk. 11:13. Three other readings probably also came to Did. from Origen:

Mt. 3:7) γεννηματα] praem οφεις Or Cyr

9:29) ὑμῶν] σου and ὑμῖν] σοι Ir Clem Or

11:27) βουλῆται ὁ υἱὸς ἀποκαλυψαί] ὁ υἱὸς ἀποκαλύψη
Clem Just Marcos 1r Ir^{int} Or Synod^{ant} Tert
Eus Cyr^{hier}

That Did. knew Origen very well, of course, cannot be doubted. He is known as his follower and successor. Some of his writings are lost because they were destroyed for their Origenistic ideas. However, Origen's text has not been studied completely. I am indebted to K.W. Kim for the following table which shows the text of Origen as far as it is now known:

Table 5.

Writing	Text of:	Mt.	Mk.	Lk.	Jn.
Commentary on John,	1-5	Neutr	?	?	Neutr
	6-10	Neutr	Neutr	?	Neutr
	11-32	Neutr	Caes	?	Neutr

Writing	Text of:	Mt.	Lk.	Lk.	Jn.
De Oratione		Neutr	?	Neutr	?
Commentary on Matthew		Caes	Caes	Neutr	Caes & Neutr
Exhortatio Martyrorum		Caes	Caes	?	?
Contra Celsum		Caes	Caes	?	Neutr & Caes

When Origen's texts for all his writings are determined, it will be necessary to investigate Didymus' agreements with Origen further in order to find out whether they are more frequent in Origen's Alexandrian or in his Caesarean period. The disagreements also would have to be investigated. All this was impossible for the present study and goes beyond its purpose. The evidence does not warrant a statement about the possibility of a recension of the NT text by Origen as much as light on this question would be desired. Unless such a recension existed and was available to Did., the high support of Origen can mean only that Did. was so familiar with Origen's writings that he quoted Origen's form of the NT text rather than the one found in his MSS or that he used to a considerable extent MSS which were either identical with or copied from the MSS used by Origen roughly one and a half century before, and kept in the library of the Catechetical school.

B and N follow almost immediately in their support of Didymus¹. These MSS are assigned a date during the life-time of Did. and are by most scholars believed to have originated in Egypt. The present result corroborates this theory. The Coptic versions fall somewhat behind in their support of Did. But it is well-known that no translation can give the exact equivalent of the original and that many variants are not recognizable in translations. This is the more the case the further a language is removed from the original.

The moderate support of S92. LA 33 may be explained by the fact that they are more than NB influenced by 'Byzantine' readings because of their much later date, while CZ 1241. are extant only for a part of the Gospel.

Cyril of Alexandria is very high in his support of Did. in Mt. which shows that the 'Neutral' text was still prevalent in Alexandria, even after the time of Did.

Clement's support is not so frequent. This could be a sign that his text is closer to the 'Western' text than to the 'Neutral', especially since Did. (against T.R.) is in Mt. eight times opposed to Clem in quotations in which they coincide.

The agreements between Did. and Athanasius, his con-

1. On α which takes third place with 28 readings, see p. 156 below.

temporary, are less than would be expected. It must be assumed that he coincides not too frequently with Didymus' quotations. A study of Athanasius' text of the Gospels is in preparation as a doctoral dissertation at Boston University. οἰδεν instead of ἐπιγινώσκει² in Mt. 11:27 is supported by Ath Cyr Bas Tert. Although its origin in Egypt cannot be determined, it can be clearly seen that it was commonly known there at the time of Did. and Ath.

Table 6.

Luke:

witness	place	agreements with Did. against T.R.
N	1	24
L	2	23
579.	3	21
B	4	20
Cop ^{bo}	7	17
Cop ^{sa}	10	16
Or	15	14
892.	17	13
1241.	22	12
Cyr	25	12
W	26	11
Y	27	11

witness	place	agreements with Did. against T.R.
Clem	31	11
33.	44	9
C	55	7
Ath	129	3
A	158	1

The first four places here are taken by 'Neutral' witnesses. N and B are shown to represent the text of Did. to a high frequency. But here, L and 579. also are in the first group which suggests that they are in Lk. less influenced by the 'Byzantine' text than in Mt. On the Coptic versions, 892., C, Cyril, and Athanasius the same explanation must be given as in Mt.¹. Did. shares with Clement alone the reading *iv* instead of *iva* in Lk. 16:9. But this is such an insignificant variant that it does not prove definite knowledge. Did. against T.R. contradicts Clem three times. Origen is much lower in Lk. than in Mt. because perhaps the quotations do not coincide as often as in Mt. Although the two Gospels are of about equal length, we have only 60 variants in Lk. between Did. and the T.R. as compared with 96 in Mt. The less a Gospel is quoted the less frequent are agreements in quotations between church fathers.

1. See pp. 149f above.

The reading $\tau\omega\nu\ \sigma\upsilon\pi\alpha\nu\omega\nu$ instead of $\tau\omega\nu\ \theta\epsilon\omicron\upsilon\nu$ in Lk. 17:21 is supported by Origen only and seems to be known to Did. from him unless it is simply a paraphrase.

1241., complete in Lk., and Ψ take their place as MSS of 'Neutral' text with high 'Byzantine' influence.

It is to be noted that 9 of the 11 agreements between Did. and W are found in Lk. 1:1-8:12 for which W is 'Alexandrian' according to Streeter while the remainder of Lk. is 'Byzantine'.¹

53. is very fragmentary in Lk.

Δ has only one agreement with Did. While von Soden assigns Δ to the Hesychian recension, i.e. 'Neutral' text) for all four Gospels, Hatch recognizes that in Mt., Lk. and Jn., Δ is 'Byzantine' rather than 'Neutral'.² The results here bear out this latter theory.

Table 7.

John:

witness	place	agreements with Did. against T.R.
B	1	43
Or	3	41
L	4	40
N	5	38
W	6	38
Cyr	7	38

1. Streeter, Washington Manuscript, HTR XIX, pp. 165-172.
 2. Hatch, Minuscule Manuscripts, p. 44.

witness	place	agreements with Did. against T.R.
33.	12	30
579.	15	30
Y	21	27
1241.	24	26
Cop ^{bo}	35	23
892.	46	20
Ath	48	20
C	69	14
Cop ^{sa}	90	12
Clem	122	9
A	145	6

Six out of the first seven places are taken by 'Neutral' witnesses¹, which furnishes complete evidence that Didymus' text of Jn. was 'Neutral'. Origen almost reaches the high frequency which he has in Lt. αἰπε instead of apov in Jn. 19:15 is supported by Origen only and may have originated with him unless it is influenced by Lk. 23:13.

M and B maintain their high support. L also clearly represents the 'Neutral' text. W advances because of the fact that it is 'Neutral' according to Streeter² from

1. On D which takes second place with 41 readings, see p. 160 below.

2. Streeter, Washington Manuscript, HTR XIA, pp. 165-172.

5:12 on although 9 agreements are found in Jn. 1:1-5:11 which is a later supplementation.

892. and C are not complete in Jn. so that their low support is not surprising.

Athanasius is much higher than in Mt. and Lk. Athanasius' main contribution was in the Arian controversy and the Nicene theology. Thus, he had more occasion to quote Jn. than the Synoptic Gospels which accounts for his higher frequency in Jn.

The addition of γαρ after καὶ in Jn. 8:34 is found only in Clement. But it is possibly just due to the fact that the quotation is taken out of its context especially because Did. quotes this verse without γαρ in col. 1201. Did. against T.R. contradicts Clement six times. Nothing can be said about the other witnesses beyond what has been said for Mt. and Lk.

This investigation of the relation between Did. and the 'Neutral' witnesses justifies the contention that Didymus' closest alliance is with the 'Neutral' text, especially in its main representatives ~~EW~~ Origen.

5) Didymus and the 'Western' text.

In view of the problem of the 'Western' text in Egypt, Didymus' relation to this group of witnesses will be especially interesting. The principal witnesses

are D, the Old Latin versions and the Vulgate. As has been noticed in table 3 above, their standing is very high in comparison with the 'Neutral' witnesses. Before we extract them, the following observations are noteworthy: a) Many variants of Didymus' text are taken from the Latin translations of his writings. And it is there that we often find the 'Western' witnesses in support of Did. It is easily possible if not highly probable that the translator has used the Latin form of the quotation familiar to him rather than a literal translation of Didymus' form. We are, therefore, justified in subtracting these cases. b) The 'Western' witnesses often agree with Did. in the addition or omission of particles. Metzger asks the question whether it is possible to analyze the textual complexion of a given document by utilizing all variants, large and small¹. Since quotations, when taken out of context, are often adapted to their new environment, it is appropriate to list these cases separately also.

The following tables show, therefore, the frequency of the 'Western' witnesses in their completeness, in the Latin translations of Did. separately, the difference, i.e. their support in the Greek variants, their support in variants of particles, and a revised figure for each witness.

1. Metzger, Caesarean Text, JBL LXIV, p. 488.

Table 8.

Matthew:

wit- ness	place	sup- port	in Latin	in Greek	part- icles	revised figure
c	3	28	5	23	1	22
b	5	27	6	21	1	20
fr ¹	6	26	4	22	-	22
g ¹	7	26	4	22	1	21
D	9	24	2	22	1	21
a	10	23	4	19	1	18
l	11	23	4	19	-	19
d	13	22	3	19	1	18
aur	18	20	4	16	2	14
h	21	19	4	15	-	15
vg	22	19	3	16	1	15
q	24	18	3	15	1	14
f	33	16	4	12	1	11
ff ²	34	16	3	13	1	12
k	64	12	1	11	1	10
r ¹	79	11	2	9	1	8
e	122	8	2	6	1	5
r ²	140	7	3	4	1	3
m	151	6	1	5	1	4
g ²	170	4	1	3	-	3
n	171	4	1	3	-	3
o	198	2	-	2	1	1
sig	240	1	-	1	1	-

With these new figures, we obtain the following order in the first 12 places:

Or	35	Cop ^{sa}	23	1.	21
B	28	c	22	1582.	21
N	27	ff ^l	22	g ^l	21
Chr	26	D	21	Cop ^{bo}	21

This reduces the frequency of the 'Western' witnesses considerably.

It is also noteworthy that of the 24 readings, D shares 11 with NB, 4 with B, 1 with N, and 3 with Origen so that the 'Neutral' text is sufficient to account for these readings. This leaves the following 5 readings:

3:16) ωσε:] ως D 983. Not important enough to show

affiliation with the 'Western' text especially since 983. is a member of the 'Caesarean' text.

15:14) εις βοθ. (εμ)πεσονται:] (εμ)πεσονται εις βοθ.

DLZ 1.1582.13.124.346.543.174.230.700.788.

983.1699. Found primarily in 'Caesarean' but also 'Neutral' witnesses besides the 'Western' D.

16:19) δωσω σοι:] σοι δωσω DL b c d e f ff^{l.2} g^l l r^l

aur vg Sy^c pesh Tert Aug Chr Cyp Ta. Besides the fact that L supports this reading, it is found only in the short quotation of this verse in col. 797 where it may be easily ex-

plained by the fact that the verse is taken out of its context while within the longer quotation in col. 416 Did. agrees with the T.R. and the other witnesses.

22:45) αὐτὸν] add in spiritu sancto. In Latin only. The witnesses listed on p. 90 above add in spiritu without sancto.

24:39) πάντας] παντας D 067.440.700. Not very important and not purely 'Western'.

Another investigation shows that 69 out of all the 96 readings, i.e. 71.9%, are supported by one or more 'Neutral' witnesses.

Table 9.

Luke:

wit- ness	place	sup- port	in Latin	in Greek	part- icles	revised figure
l	5	18	7	11	2	9
b	11	15	4	11	3	8
D	16	13	4	9	1	8
c	18	13	5	8	1	7
e	19	13	5	8	1	7
d	23	12	4	8	1	7
vg	24	12	6	6	1	5
fr ²	28	11	5	6	2	4
f	38	10	6	4	-	4

wit- ness	place	sup- port	in Latin	in Greek	part- icles	revised figure
q	39	10	5	5	-	5
a	47	9	2	7	1	6
g ²	64	7	3	4	-	4
i	65	7	4	3	1	2
r ¹	66	7	3	4	1	3
o	92	5	2	3	-	3
aur	93	5	2	3	-	3
s	185	1	1	-	-	-

With these figures, the first 'Western' witness in Lk. would be 1 in the 37th place. It is noteworthy that the frequency is relatively lowest in Lk. where the 'Western' text seems to have the most striking differences from the 'Neutral'.

Of its 13 readings, D shares 7 with NB, 1 with N, 1 with B, 3 with Origen, which leaves only the following reading:

10:42) δε²] om D 262,270. a b c d e ff² i l vg Sy^{s c}

Arm Amb Hier. The 'Neutral' text reads γαρ.

But this omission is at the beginning of the quotation where δε or γαρ would more confuse than help so that the omission can be easily explained.

Again, the 'Neutral' text accounts best for Didymus' readings. 45 out of all the 60 variants, i.e. 75.0%, are supported by one or more 'Neutral' witnesses.

Table 10.

John:

wit- ness	place	sup- port	in Latin	in Greek	part- icles	revised figure
D	2	41	5	36	2	34
b	11	32	9	23	1	22
e	16	30	7	23	3	20
ff ²	17	30	6	24	1	23
a	20	28	7	21	1	20
l	27	26	3	23	3	20
c	28	25	7	18	-	18
f	30	24	7	17	-	17
q	34	23	5	18	1	17
d	38	22	4	18	1	17
r ¹	42	21	4	17	2	15
g ²	53	19	6	13	-	13
vg	59	17	5	12	-	12
aur	121	9	1	8	-	8
o	134	8	1	7	-	7

With these revised figures, D moves down to 7th place, followed in 27th place by ff², so that the distance between

the 'Neutral' and 'Western' witnesses is considerable.

Of its 41 readings, D shares 18 with $\mathcal{NB}$, 7 with B, 3 with $\mathcal{N}$, 4 with Origen, which leaves the following 9 readings:

6:38) $\mu\epsilon]$ add $\kappa\alpha\tau\rho\omicron\varsigma$. Athanasius and 892. are among the supporting witnesses.

6:70) $\epsilon\chi\ \upsilon\mu\omega\nu\ \epsilon\iota\varsigma]$ $\epsilon\iota\varsigma\ \epsilon\chi\ \upsilon\mu\omega\nu$ - unus ex vobis. Chrysostom and $\mathcal{N}^c$ are among the supporting witnesses.

10:8) $\kappa\alpha\nu\tau\epsilon\varsigma]$ om. This is at the beginning of the quotation and it is easily possible that Did. just started with $\omicron\omicron\sigma\iota$.

12:19) $\kappa\omicron\sigma\mu\omicron\varsigma]$ add $\omicron\lambda\omicron\varsigma$. $\mathcal{L}\Psi$ 33.892.1241. Cop^{bo} are among the supporting witnesses.

12:35) $\sigma\kappa\omicron\tau\iota\alpha\ \upsilon\mu\alpha\varsigma]$ vos tenebrae. In Latin only.

12:39) $\eta\delta\upsilon\nu\alpha\nu\tau\omicron]$ $\epsilon\delta\upsilon\nu\alpha\nu\tau\omicron$. L 892. are among the supporting witnesses. Augmentation is easily subjected to variations.

12:41) $\tau\alpha\nu\tau\alpha]$ add $\delta\epsilon$ (twice). Contextual change. In col. 657, Did. does not add $\delta\epsilon$.

15:26) $\kappa\alpha\tau\alpha\ \tau\omicron\upsilon\ \kappa\alpha\tau\rho\omicron\varsigma^1]$ add $\mu\omicron\nu$ (once). 33 and $\text{Cop}^{sa\ bo}$ are among the supporting witnesses.

17:25) $\kappa\alpha\iota^1]$ om (once). In Latin only. Did. reads $\kappa\alpha\iota$ in Greek.

Thus, again the 'Neutral' text accounts best for the readings of Did. since the 'Western' readings can be explained otherwise.

100 out of all the 126 readings, i.e. 79.4%, are supported by one or more 'Neutral' witnesses.

In order to show where the true affiliation of Did. lies, the result of a different investigation is illuminating. A test has been made of the readings in which Did. agrees with the T.R. and all other witnesses against one uncial MS or a significant group of the following witnesses: NBCDLZ (Mt.) ΔΘΥ (Mk. Lk. Jn.) 1.118.209.1582. 13.69.124.346.543.33.157. (Mt. Lk. Jn.) 565.579. (Mk. Lk. Jn.) 700.992.1241. it (here not separated into individual MSS but counted by the majority) vs Cop^{sa} bo Sy^s c. Readings where Did. in one quotation agrees, in another disagrees, with the T.R. have not been included here because this would partly eliminate the result in table 3 and because a correction toward the T.R. is more likely than vice-versa¹. Although by this procedure the most probable corrections of Didymus' text toward the T.R. are excluded, the possibility still exists that Did. originally had a different reading from the T.R. at one place or another. But there is no way of determining this.

1. See pp. 5f, above.

Another disadvantage is the fact that MSS which have the greatest influence of 'Byzantine' readings naturally rate highest in this test while the witnesses which have a more individual character fall lower. The standing of the 'Byzantine' MSS EFGHKL SUVQ (Mt. Lk.) shows this clearly. But with these precautions stated first, the result may be given now. Lk. can be included here because the number of readings is sufficiently large.

Table 11.

	Mt.		Lk.		Lk.		Jn.
Readings investigated:							
	151		41		75		232
Agreements:							
M	148	H	40	S	72	700.	226
S	147	S	40	G	71	S	224
U	147	118.	40	H	71	209.	224
E	146	G	39	U	71	U	223
K	146	V	39	V	71	M	221
Q	146	E	38	E	70	K	220
209.	142	K	38	F	70	H	218
565.	141	M	38	K	70	1241.	213
700.	141	U	38	118.	70	G	215
157.	138	Q	37	209.	70	V	214
124.	133	209.	37	700.	70	E	213

	Mt.		Mk.		Lk.		Jn.
1.	132	1582.	37	M	69	1.	210
892.	132	579.	37	A	69	1582.	210
V	129	1.	36	W	69	124.	210
346.	129	69.	35	1582.	69	565.	210
33.	128	892.	35	565.	69	Θ	204
1582.	125	F	34	1.	67	69.	204
A	123	124.	34	13.	67	33.	204
13.	120	700.	34	543.	67	A	201
118.	116	1241.	34	Θ	66	579.	193
Θ	115	543.	33	124.	66	L	190
543.	114	13.	32	346.	66	118.	189
G	111	346.	32	1241.	66	13.	187
B	110	565.	32	69.	65	543.	182
N	109	N	31	157.	65	B	180
L	109	Θ	31	892.	65	F	148
1241.	104	L	30	33.	61	892.	146
C	98	B	29	579.	58	346.	141
F	86	33.	29	L	55	N	132
H	68	A	27	B	50	D	107
D	63	C	21	N	45	V	97
69.	39	D	19	D	34	C	79
Z	30	W	12	C	29		

Most of these numbers had to be found by subtracting

the MSS which contradicted the T.R. - Variants where only one of the less important MSS of this group had a singular reading were not counted. This is another reason why the inferior MSS here seem to have the higher frequency.

The patristic witnesses, however, could be counted only where they were explicitly listed in support of the T.R. The numbers of the relevant fathers are:

Table 12.

Mt.		Mk.		Lk.		Jn.	
Or	38	Or	3	Or	19	Or	75
Eus	21	Eus	2	Eus	11	Cyr	51
Cyr	14	Clem	1	Cyr	10	Eus	50
Ath	10	Ir	1	Ir	9	Ath	13
Ir	9			Clem	7	Ir	9
Clem	6			Ath	2	Clem	7

Still another method had to be employed for the versions, since not all the variants could be discerned in the translations. They have been counted only where their evidence was clear. Here is the result:

Table 13.

Mt.		Mk.		Lk.		Jn.	
Variants recognizable in versions:							
97		25		50		179	
Agreements:							
Cop ^{sa}	83	vg	23	Cop ^{bo}	44	Cop ^{sa}	160
Cop ^{bo}	76	Cop ^{sa}	18	vg	40	Cop ^{bo}	160
vg	75	it	16	Sy ^s	40	vg	156
it	63	Cop ^{bo}	16	Cop ^{sa}	39	it	142
Sy ^c	47	Sy ^s	16	it	37	Sy ^s	118
Sy ^s	45			Sy ^c	23	Sy ^c	70

For the sake of completeness the full result of this phase of the investigation has been given here. Important for the question of the affinity of Did. to the 'Western' text, however, are only the percentages of NBD, here in agreement with the T.R.

Table 14.

Mt.		Mk.		Lk.		Jn.	
B	72.9%	N	75.6%	B	66.7%	B	77.6%
N	72.2%	B	70.7%	N	60.0%	N	56.9%
D	41.7%	D	46.3%	D	45.3%	D	46.1%

This shows as clearly as can be desired how much closer to BN Did. is than to D.

Since here a greater number of readings in Lk. is available, it is seen that Lk. is no exception to our theory even if not sufficient evidence against the T.R. is at hand.

A combination of Didymus' readings against the T.R. and with the T.R. furnishes the following percentages:

Table 15.

	Mt.		Lk.		Lk.		Jn.
Readings:	247		48		135		358
Agreements:							
	B 55.9%	N	70.8%	B	51.9%	B	62.3%
	N 55.1%	B	66.7%	N	51.1%	N	47.5%
	D 35.2%	D	43.8%	D	34.8%	D	41.4%

Origen cannot be included because of the considerations stated on p. 165 above.

One observation must be mentioned here: N and B are not far apart in their support of Did. (with or against T.R.) in Mt., Lk. and Lk., but N falls behind considerably in Jn. I am inclined to the belief that this is due mostly to the individuality of N since many readings where a count had to be given to the other MSS are singular readings in N or, even more frequently, N^r. Reversed again, we may say that B presents the text of Alexandria

in the fourth century more faithfully than *N*, at least as far as *Jn.* is concerned. But for all four Gospels, the conclusion is sufficiently warranted that Didymus' true affiliation is with the 'Neutral' text and not with the 'Western' text or, to turn the argument around, that the 'Neutral' text, and indeed in its purest form in *EW* truly is the text which comes closest to the text used in Alexandria in the fourth century. It is true we might desire a clearer picture in the variants where *Did.* disagrees with the T.R. but the facts cannot be changed.

6) Various theories on the 'Western' text in Egypt.

The 'Western' text definitely was found in Egypt in the second century and it is not surprising that it exercised some influence down to the fourth century. I would, however, on account of the foregoing considerations, suggest that its main influence was absorbed in the 'Neutral' text, in other words, that the 'Neutral' text contains elements, which were originally 'Western', and superseded the truly 'Western' text in Egypt. Hug was the first scholar to propose the theory that the 'Western' text was the result of the subjective and uncontrolled practice in the time following the first copying of the originals until the recensions were undertaken. He calls this text the *Koivn̄ exōoic̄* in which any reader

and copyist made use of his own judgment and arbitrary opinion¹. Gregory follows him in his classification and characterization and calls it "Der überarbeitete Text"². Kenyon also agrees by and large with these theories³. Hort already recognized that the term 'Western' is ill-adapted to the phenomena. On account of our investigations also it seems impossible to restrict the 'Western' text to a certain area and the theory that it was rather the text of the uncontrolled practice before recensions set in, has much in its favor. The question may here be raised whether Streeter is not too strict with his theory of the local texts. To be sure, he gives an explanation of Clement's text which appears reasonable⁴ but he does not account sufficiently for other appearances of the 'Western' text in Egypt. Hedley is definitely of the opinion that "The theory of local texts must be surrendered"⁵.

Von Soden in his immense work sets himself completely apart from all other scholars, not only in the code which he employs but also in his theories. It would, of course,

1. Hug, Einleitung, p. 126-182.

2. Gregory, Textkritik III, pp. 1001-1004.

3. Kenyon, Handbook, pp. 291, 305.

4. Streeter, Four Gospels, p. 57.

5. Hedley, Egyptian Texts, CQR CXVIII, p. 225.

lead us too far astray to consider all of his theories. A complete analysis of his investigation of the text of Did. will be given in the appendix¹. Here, however, it is necessary to deal with his theory of the origin of his recension I, although it is not directly relevant to the whole of this investigation but only to the story of the 'Western' text in Egypt. In I, von Soden includes such diversified witnesses as D and Θ, fam.¹, fam.¹³, besides MUEN~~Φ~~AKIAT. It seems as if everything which is not definitely 'Neutral' or 'Byzantine' belongs to I. It must be said in his favor that at his time the special character of the 'Caesarean' text was not recognized yet but to assign all these witnesses to one recension seems too simple. He thinks that I's origin is to be dated at the turn of the third to the fourth century and is connected with Pamphilus in Palestine². This does not take sufficient account of the evidence of Clement about whom von Soden says that he is representing the I-H-K text³, the more original form of the text before the recensions in von Soden's theory. The papyri also are not considered in von Soden because their invest-

1. See pp. 178-188 below.

2. Von Soden, Schriften des NT I, 2, p. 1506.

3. Von Soden, op. cit., I, 2, p. 1594.

igation or even discovery did not take place until later. It is to be regretted that von Soden made access to his work so difficult and it seems inevitable that his importance in future textual criticism will be even further reduced.

7) Didymus and the 'Caesarean' text.

After the investigation of Didymus' relation to the 'Neutral' and the 'Western' text, his relation to the 'Caesarean' text also should be discussed. First, the support may be shown:

Table 16.

Mt.		Lk.		Jn.	
1.	21	1582.	17	69.	32
1582.	21	1.	16	788.	32
700.	18	700.	16	230.	30
ø	17	22.	14	13.	28
788.	17	2193.	14	124.	28
933.	17	131.	12	545.	27
209.	15	209.	10	1639.	26
174.	15	546.	10	1582.	24
230.	15	545.	10	1.	23
Arm	15	230.	10	2193.	21
13.	14	788.	10	ø	20

Mt.		Lk.		Jn.	
124.	14	983.	10	346.	20
346.	14	118.	9	565.	19
565.	14	13.	9	Eus	19
Eus	14	69.	9	Arm	14
22.	13	Arm	9	209.	13
118.	12	124.	8	22.	12
543.	12	1689.	8	983.	12
Geo ^A	12	28.	5	118.	11
Geo ^B	12	565.	5	700.	11
1689.	11	⊖	3	28.	9
Geo ¹	10	Eus	2	131.	1
28.	7				
69.	6				

Thus, it can be seen that in the three Gospels the 'Caesarean' support is well below the 'Neutral' and cannot endanger the theory advocated above. On the other hand, it is high enough to require some explanation. Since p^{45} was possibly written in Egypt and shows 'Caesarean' leanings, a 'Caesarean' element might be expected in Did. It is to be regretted that we have too few variants in Didymus' quotations of Lk. where the 'Caesarean' text has been studied and determined best.

The members of the 'Caesarean' family obtain their high frequency in most cases in combination with 'Neutral' witnesses. A few readings deserve mention, however:

In Mt. 3:9, Did. adds $\sigma\tau\iota$ after $\epsilon\alpha\upsilon\tau\omicron\iota\varsigma$ with 1.209. 1582.22.238.494.697.713.872.1424. f Sy^c s pesh Cop^{sa bo} Arm Chr. Although fam.¹ is a good witness for the 'Caesarean' text and 1424 and Arm also must be counted as such, the other witnesses cannot be claimed for the 'Caesarean' family. Cop^{sa bo} connects the reading with Egypt also.

The same judgment must be made about Mt. 10:28 where the omission of $\kappa\alpha\iota$ ² is supported by Θ 13.346.543.174. 230.700.789.933. Arm (all are members of the 'Caesarean' text) but also by a b c g^{1.2} h l m q vg(pauc) Sy^s pesh hl Cop^{sa bo} Aeth Or Tert Ta Cyp so that the reading is not definitely 'Caesarean' and again connected with Egypt.

The omission of $\epsilon\upsilon$ in Jn. 5:35 is supported by Θ only and is too unimportant a variant as to permit a conclusion.

In Jn. 6:46, Did. reads $\epsilon\chi$ instead of $\kappa\alpha\pi\alpha$ with 1.118. 209.1582.22.565.872.2193. Cyr Chr. Outside of the patristic witnesses this looks like a 'Caesarean' reading. But the phrase $\omicron\ \omega\upsilon\ \epsilon\chi\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ is found also in Jn. 8:47, so that again there is no definite proof.

It is true that in table 11 many of the 'Caesarean' witnesses have high numbers. But this must be explained

by the strong influence of 'Byzantine' readings in the 'Caesarean' witnesses.

Another observation about the 'Caesarean' text for John can be mentioned here (evidence for the other Gospels is too scanty) which because of the little amount of material available at the present time has more the character of a speculation than a conclusion. Streeter¹ draws two tables showing the 'Byzantine' correction in fam. 6 for Jn. 6:66-7:2 and Jn. 12:1-6. I counted in these tables how often each member of the family has the family reading and received the following result:

fam. ¹³	27
fam. ¹	19
6	19
565.	18
700.	6
28.	4

This is the same sequence as we have it in table 16 for Jn.:

fam. ¹³	32-26
fam. ¹	23-21
6	20
565.	19
700.	11
28.	9

1. Streeter, Four Gospels, pp. 83, 584.

Regardless of the text of Did., this suggests the conclusion that the 'Caesarean' text in Jn. is most purely preserved in fam.¹³, less purely in fam.¹, Θ , 565 and the least in 700 and 28. Of course, this would have to be examined more thoroughly independently from Did. but it seems noteworthy, nevertheless.

No light is shed by the study of Did. on the theories of Ayuso and Lake who suggest a division of the 'Caesarean' text into a pre-Origenian text (p^{45} , W in Mk., fam.¹, fam.¹³, 28) and the true 'Caesarean' (Θ , 565, 700, Or, Eus)¹.

3) Didymus and papyri.

A special investigation has been made of the relation of Did. to p^{37} and p^{45} . The former contains only Mt. 26: 19-52. In his quotations within this range Did. has 4 variants against the T.R. of which 2 are singular readings. The other two variants are not supported by p^{37} so that no connection can be established. The relation to p^{45} is the following:

Table 17.

	Mt.	Mk.	Lk.	Jn.
Sing. readings of Did. against T.R. and p^{45} :	2	2	4	3
Did. and others against T.R. and p^{45} :	-	-	3	5
Did. and p^{45} against T.R.:	1	1	3	2

1. Metzger, Caesarean Text, JBL LXIV, p. 493.

If these small numbers permit any conclusion, then it is the following: Did. is closest to p^{45} in Mt. and Mk., more removed from it in Lk. and farthest in Jn. Thus, he certainly has not had a text closely akin to p^{45} .

The relation to these papyri may be explained by the fact that they were written in the third century while Did. wrote a century later or that only a few copies of them, perhaps in private possession, came to Egypt, and Did. had no access to them.

9) Conclusion.

The conclusions reached in this study from the investigation of all the quotations of the four Gospels in Didymus' writings may now be summarized as follows:

1. Didymus is quite careless in his quotations and quotes more from memory than directly from source.
2. Didymus' closest alliance is with the 'Neutral' text, and especially with BN, so that the theory of their relation with Alexandria is further corroborated.
3. The 'Western' text had lost the greatest part of its influence in Alexandria before the time of Didymus.
4. The 'Caesarean' text as such is not very noticeable in Didymus, except in its agreements with the 'Neutral' text.

5. Didymus is not closely related to p^{37} and p^{45} , which belong to the third century.

6. Aside from Clement, the Alexandrian fathers Origen, Athanasius, and Cyril agree with Didymus to such a degree as might be expected from their common location, which supports conclusion no. 2.

An investigation of Didymus' text of Acts and the Epistles would be the natural supplement to the present study and would be expected to confirm the expressed views.

Appendix.

VON SODEN'S SECTION ON DIDYMUS.

It is necessary to deal with von Soden thoroughly, since he is the main advocate of the use of the Egyptian text by Did. Von Soden's study of the text of the NT is voluminous and far-reaching. It is well known that it was done under unique circumstances. Granted a large fund, he employed a number of graduate students to do the detail work. The books were published in haste, which is detrimental to such minute work. He himself apologizes for the mistakes which may be found in the work¹. He attaches lists of misprints, corrections, and supplementations². Furthermore, by introducing his own code, he has made himself almost inaccessible to other scholars and thorough criticism. The writer of this study has taken the pains to check the rather short section on Didymus³. It was painful and disappointing work. The two pages abound with misprints, mistakes, false and misleading assertions; and one must ask himself whether any value can be attributed to such a treatment. It is only with sorrow and regret that these words

1. Von Soden, Schriften des NT II, p. V.

2. Von Soden, op. cit., I, 3, pp. 2132-2161 and II, pp. 894-908.

3. Von Soden, op. cit., I, 2, pp. 1477-1478.

are written, for the tremendous amount of work which goes into such a study is deeply appreciated.

Von Soden says:

Der Evv-Text von Athanasius, Didymus, Kyrill von Alexandrien. Der in den Schriften dieser drei Ägyptischen Kirchenväter (benützt ist Migne und seine Zitatlisten) gebrauchte Evv-Text ist in der Hauptsache der H-Text. Es empfiehlt sich, jeden Vater für sich zu behandeln, trotz zahlreicher Beziehungen zwischen ihnen.

He deals with Athanasius and Cyril first. The section on Didymus is found in the two reproductions on the following pages.

The abbreviations and sigla are transcribed as follows:

- H Egyptian text, chiefly represented by BNCVZLA.
- I Palestinian text, chiefly represented by DMUZN⁶
AKΠΓQRP, arranged in different groups by von Soden.
- K xoiνη text, represented chiefly by EFGH²VS.

The major uncials are indicated in the following way:

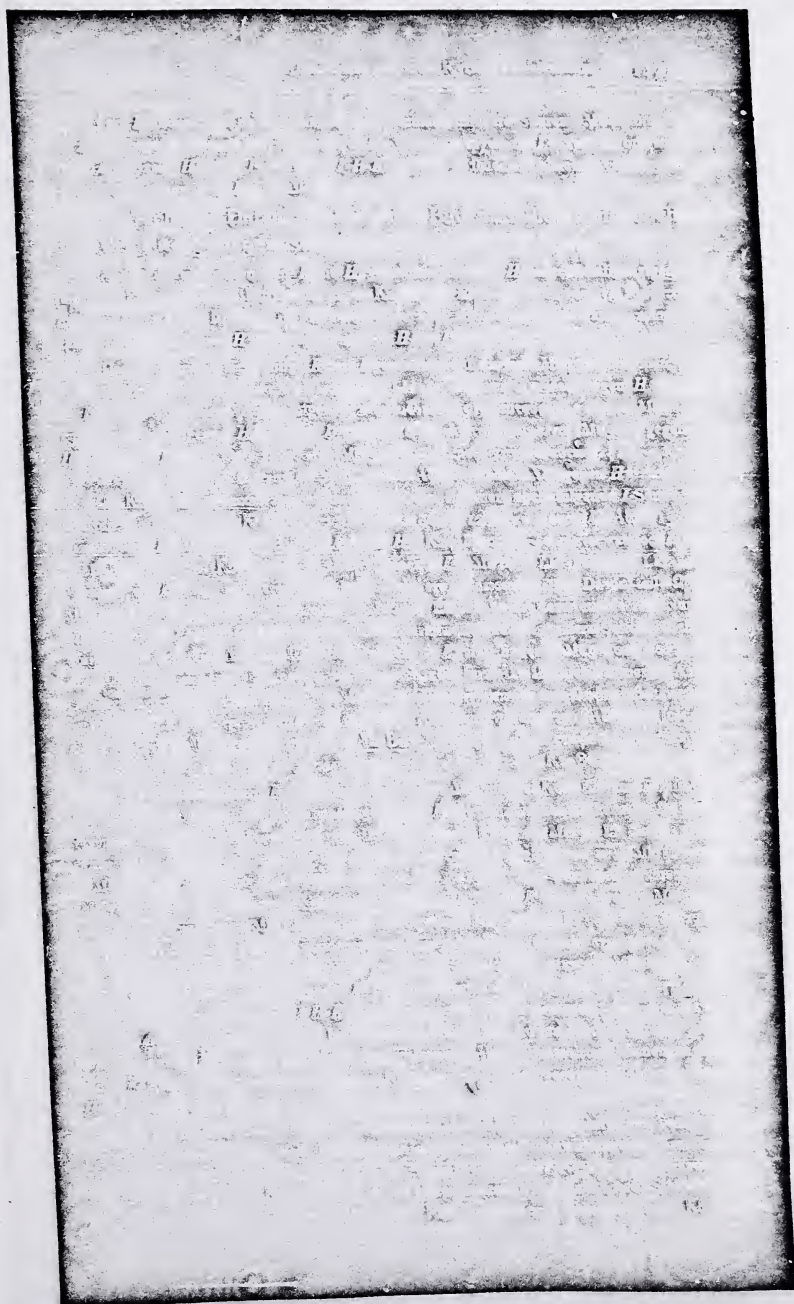
- H⁸¹ B
- H⁸² N
- I^{a85} D
- H⁸³ C
- H⁸⁵⁶ L

The other sigla stand for minuscules.

1. Von Soden, op. cit., I, 2, p. 1472.

Kv, Aθ, Qp, Evc, Bαc, Xp, Θδτ are the abbreviations for the early church fathers.

om	omits
add	adds
a	ante, before
p	post, after
l	loco, instead of
exc	except
-	change of order



1

2

3

4

5

6

7

Die erste...
 Die zweite...
 Die dritte...
 Die vierte...
 Die fünfte...
 Die sechste...
 Die siebte...
 Die achte...
 Die neunte...
 Die zehnte...

Die erste...
 Die zweite...
 Die dritte...
 Die vierte...
 Die fünfte...
 Die sechste...
 Die siebte...
 Die achte...
 Die neunte...
 Die zehnte...
 Die elfte...
 Die zwölfte...
 Die dreizehnte...
 Die vierzehnte...
 Die fünfzehnte...
 Die sechzehnte...
 Die siebenzehnte...
 Die achtzehnte...
 Die neunzehnte...
 Die zwanzigste...

Die erste...
 Die zweite...
 Die dritte...
 Die vierte...
 Die fünfte...
 Die sechste...
 Die siebte...
 Die achte...
 Die neunte...
 Die zehnte...
 Die elfte...
 Die zwölfte...
 Die dreizehnte...
 Die vierzehnte...
 Die fünfzehnte...
 Die sechzehnte...
 Die siebenzehnte...
 Die achtzehnte...
 Die neunzehnte...
 Die zwanzigste...

Die erste...
 Die zweite...
 Die dritte...
 Die vierte...
 Die fünfte...
 Die sechste...
 Die siebte...
 Die achte...
 Die neunte...
 Die zehnte...

Von Soden divides the readings of Didymus into different groups (numbered by me on the margin) and lists examples for each group.

1) Readings proper to H, in support of his theory.

Detailed remarks:

Lk. 11:3: Misprint. Not quoted by Did. The verse does not contain the article ο.

Jn. 3:13: Von Soden probably means that Did. has no addition after ο υιος του ανθρωπου, which is correct in col. 1657. The reference is not clear. Did. quotes the addition ο ων εν τω ουνο in col. 853, unless this is a later correction.

Mt. 24:37: H⁸² (N) reads ος, not γαρ as von Soden asserts here.

2) Readings common to K and I. Von Soden mentions many of them but gives no explanation of how this relates to his theory.

Detailed remarks:

Mt. 19:28: It is useless to say that Did. omits υπαις² because he begins the quotation with υπαις.

Mt. 23:34: εβ. is corrected by von Soden to εξ (II, p. 898).

Lk. 5:17 and 24:49: The "parallels" which von Soden mentions are not truly parallels, and it

can in no way be seen how they could have influenced the form in Did. The same applies below where "parallel" is attached to the passage.

3) Readings proper to I. Same general remark as under 2. Von Soden does not claim that Did. knows all these readings from Origen but does not furnish an other explanation.

Detailed remarks:

Mt. 9:18: "parallel"

Mk. 13:26: Did. is probably quoting from Mt. 24:30 and not from Mk. 13:26.

Jn. 4:14: $\epsilon\gamma\omega$ is found in N and is therefore no "I-Sonderlesart".

4) Readings common to K and Origen.

Detailed remarks:

Lk. 10:19: It is not clear at all what von Soden means.

Did. omits $\tau\eta\nu\ \epsilon\chi\omicron\upsilon\sigma\iota\alpha\nu\ \tau\omicron\upsilon$ for which reading no support can be found.

Jn. 4:6: Did. does not quote this verse literally, but alludes to it only in col. 1385 so that it might very well be his own form.

Jn. 14:29: Did. does not add $\omicron\ \kappa\epsilon\mu\psi\alpha\varsigma\ \mu\epsilon$ after $\kappa\alpha\tau\eta\rho$, but $\kappa\epsilon\mu\psi\alpha\varsigma\ \mu\epsilon$ before $\kappa\alpha\tau\eta\rho$.

Jn. 19:15: "parallel"?

5) Readings of A which Did. may have obtained from parallels.

Mt. 1:18: "parallel"

Mt. 9:2: Did. says ηλθεν, not ελθων.

Mt. 12:35: Since B is among the MSS which omit τα, it is not a pure K-reading.

Mt. 28:19: "parallel"?

Mk. 7:12: και: "parallel"

Mk. 12:17: This may be Mt. or Lk. The parallel in Mt. is not 12:21, but 22:21.

Mk. 13:31: This may be Mt. or Lk.

Lk. 4:1: The parallel in Mt. also has εις, and not επι.

Jn. 1:49: "parallel". This is 1:50 in Scrivener and Tischendorf.

Jn. 16:7: Did. adds εγω not after γαρ, but after μη. This occurs in an allusion in col. 725 and in a conflation with Jn. 15:26 in col. 661.

Jn. 16:12,32: "parallel"

Jn. 20:23: When Did. quotes Mk. 2:5 and parallels, he always says αφεονται or αφεωνται. It is inconceivable that he should accent αφιεονται from these passages into Jn. 20:23.

6) K-readings the intrusion of which cannot be explained. It has been shown in the previous paragraphs

that the "parallels" do not account for all these readings. Therefore the nur (only) is completely unjustified.

Detailed remarks:

Lk. 16:9: Did. says ἐκλείπη in col. 1560 so that ἐκλείπητε in col. 721 probably is a later correction.

Lk. 19:27: not αὐτοῖς, but αὐτοῦς.

Jn. 3:24: not quoted in Did. Probably this is a misprint because an addition of ο θεος in this verse is meaningless.

Von Soden's conclusion of this paragraph is simply a statement without foundation: "Most of them can have arisen without κ influence. The rest does not prove anything against the thesis that κ was the text of Didymus." Von Soden does not take into account the possibility of later correction in conformity with the T.R. Therefore, his last sentence is unfounded, especially since there are many readings in which Didymus agrees with the T.R. against witnesses of the κ-text¹.

7) Readings proper to Didymus which can be explained by parallels.

1. See pp. 162-165 above.

Detailed remarks:

Mk. 5:51: Must be 5:31 (5:51 does not exist). "parallel"

Lk. 2:27: ηγετε must be ηγετο. "parallel"?

Lk. 5:17: "parallel"? Must be Rom. 1:16, not 1:17.

Jn. 1:18: "parallel"?

8) Readings proper to Did.

Mt. 8:20: κλιναι has support in NF and some minuscules.

The quotation may be taken from Lk. 9:58.

Mt. 12:35: προφεραι is probably Lk. 6:45. Didymus says
εμβαλλει in col. 476.

Mt. 19:28: Didymus does not say και, and θρονων has
support in Σ.

Lk. 2:50: must be 2:49 and τοις, not αυτοις.

Lk. 2:51: The numeral 6, belonging to the following
19 (6:19) has been interposed into κατηλθεν.

Lk. 12:49: meaningless. Must probably read: ηθελον 1
θελω (nach ηλθον 49^a).

Lk. 16:9: correct in col. 721, but Did. says οταν in
col. 1560.

Lk. 23:43: correct in col. 1444, but Did. says μετ εμου
εση in col. 1529.

Jn. 10:9: ηκουσεν has support in Lp⁴⁵ 1071. Origen.

This long list shows how little we may rely on von
Soden's statements. The readings which he gives are far
from sufficient to prove his theory. The K-readings can

be eliminated only on the theory of later intrusion which von Soden does not seem to entertain. Although von Soden grants the possibility that Athanasius, Cyril and Didymus may have known I and K, the assertion that 'they do not make any noteworthy use of them' is indefensible on von Soden's presuppositions.

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